

ROLE OF WOMEN'S ORGANIZATIONS FOR
EMPOWERMENT OF DISTRESSED
WOMEN IN KARNATAKA

RESEARCHER
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GUIDE
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THESIS SUBMITTED TO THE
WOMEN'S STUDIES DEPARTMENT OF
KANNADA VISHWAVIDYALAYA
2003



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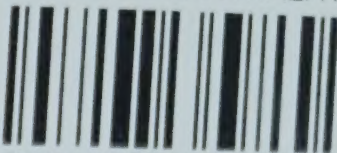
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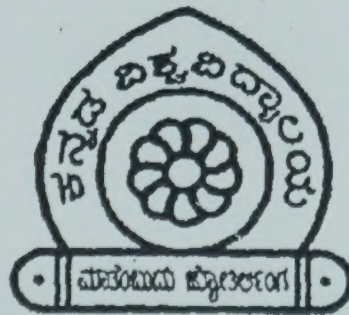
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HAMPI KANNADA VISHWAVIDYALAYA
2003

FOR THE WOMEN'S ORGANIZATION FOR

EMPLOYMENT BY DISTRICT

WOMEN IN KARNATAKA

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DECLARATION CERTIFICATE

CERTIFICATE

I hereby declare that this thesis entitled Role of Women's Organizations for Empowerment of Distressed Women in Karnataka is the result of my own research work conducted under the guidance and supervision of Dr.M.Usha, Lecturer, Women's Studies Department of Hampi Kannada Vishwavidyalaya.

I further declare that neither this thesis nor any part of it was submitted earlier for any degree or diploma course in the same university or elsewhere.

Vidyaranya

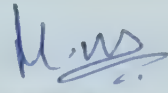
Date:

G.N. Sangeetha

CERTIFICATE

The thesis entitled "The Role of Women's Organizations for empowerment of distressed women in Karnataka" has been prepared under my suggestion and guidance for submission to set Ph.D. degree from Kannada Vishwavidyalaya, Hampi. The researcher through her own research has prepared this thesis. The subject matter pertaining to this thesis or any part of it has not been submitted earlier for any degree.

Vidyaranya


Dr.M.Usha

Date : 5-4-04

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G.N.SANGEETHA

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Bibliography – Primary Sources

Reference Books – Secondary Sources

Questionnaire used for the thesis

List of Women's Organizations of Mysore District

*List of Women's Organizations providing
Shelter and Counseling*

Crime Report

Copy of Judgement

EXECUTIVE SUMMARY

This work subject entitled Role of Women organization for the empowerment of Women in Karnataka tries to throw some light on the subject of Women organization that are the back bones of women empowerment. An attempt has been made to present the characteristic features of women organization are providing an insight about its important activities. It mainly covers those women organizations, which were started after the year 1975 (International Women's Year). This work has been divided into seven major decisions where analysis about the subject has been carried out.

In the introduction chapter, picture about women organization has been presented with the help of available documents since women are recent phenomenon and more over since they think that their work is not with documenting even the huge task of framing a methodology for the subject women studies is still work in progress resulting in poor documentation. Micro analytical method, macro analytical method and stand point theory method has been adopted where re-examining of the research was being able to be carried out, which helped to arrive at conclusion. Example, matter about women organization at National level is presented with information of about women organizations working in Karnataka. Along with providing profile of an organization, four individuals profiles (case studies) has been presented.

The second chapter provides a background studies for the Research. Information about women organizations of the 19th century started by male reformers about with women organizations started by

women at a National level later in the period, along with women organizations started in the state in and around this period is presented.

Data about women organization in free independent India both in the state as well as in the country has been presented. The changes which occurred after India's attainment of Independence and especially after the year 1995 (International women's year followed by the decade) till date has been analysed with regards to subject matter taken up for research.

The third chapter provides data about the term empowerment which is defined along with the women organizations of Karnataka, where sample (women organization) throughout the state has been selected and presented, information about six major fields in which they have involved themselves and how far these women organizations have been able to understand and implement (empowerment) for upliftment of distressed women has been presented.

The fourth chapter, the profile of a women organization has been presented which has 25 years of work experience named "Samatha Vedike" from Mysore. Micro analytical method and stress theory method, which has been applied, helped for re-examining the subject matter along with helping the researcher to derive conclusion for the present study.

In the fifth chapter information about various chapters, which help to develop contact or dealing distressed women with women organization, is presented. Data about various issues connected with women and the steps taken by women organization to solve it, based on the records of the women organization is presented. Information about various women

organization working in this direction especially after the year 1975 and the methods used is also presented.

The sixth chapter, data about four case studies has been presented. Bringing face to face born the practice of an organization in the earlier chapter and four case studies has helped for analysis, which has helped to derive a conclusion of the study that has been undertaken.

Along with the above mentioned data about the present subject entitled the role of women organization for empowerment of distress women in Karnataka, information about various Government dept, brands, organizations and other agencies working in this direction has been presented. The schemes, programmes, plans that are the steps, which are taken by these bodies, have also been presented. An overall view about the present study, which has been paid attention. Efforts are made to bring this subject to the lime light as it would help many who are in search of information which is turn would result in distressed women entering the main stream that is transforming of women's state from distressed to empowered with the help of women organization.

CHAPTER – I

INTRODUCTION

The Fourth Women's World Conference held at Beijing from 4th to 15th September in the year 1995, served as a platform and as a meeting place for all bodies working for the women's emancipation. About 186 Government representatives, 21,850 representatives from non-Governmental organizations and about 30,000 representatives from voluntary women's organizations took part along with 5,000 media representatives, who carried out their task. More than 100 women representatives from India had participated in this International conference, which was well organized, and on these International platform Indian women stressed on the need to discuss not only the problems faced by the Indian women, but also about the problems faced by Asian women. They not only discussed about the problems faced by women in the conference, they also discussed about the women's rights and duties and the necessary steps to be taken in this direction. Efforts were made to find some solutions. All the bodies working for women's upliftment throughout the world accepted the new goal "women's empowerment" unanimously. The reaching of this goal is aimed at what is expected to bring about women's liberation in all the fields, be it social, economical, political or cultural fields.

The Beijing Women's Conference served as the best example for women's unity, which proved many strong opinions existing in the society against women's organizations as false. One of the common notions is that the women's organization is a place where women from wealthy

families meet just to spend their time and exhibit their wealth. Women's organization is also a place where women spend their time wastefully in gossiping.

There are many women's organizations working in the same pattern as mentioned above. Due to various reasons like, women being restricted to the families to which they belong and also due to the values, where more importance is given both by the parents and the society at large and to develop familial ideology. Importance is given by women towards appearing more beautiful and their talks would center mostly round these issues i.e., centered round their family and marriage only, as it is only the goal or target set by the society for women. Women are forced to develop themselves with these false images resulting in the situation as mentioned above.

Although women's movement was started in the year 1980 and that later became part of the academies resulting in many studies being taken up regards to the subject matter, yet one cannot come across research being carried about the topic women's organizations which are the backbone of the women's movement and the academies. As the society at large does not have a positive opinion or image about the women's organization, which have been working for the upliftment of women from 150 years.

As women are considered to be less intelligent, non-creative and cannot work and related with those tasks that yielded concrete results, women's organizations are also those places where the peace of the world is tried to be disturbed and so on.

As this area (women's organizations) has been neglected due to various reasons, as mentioned above. Thus the present study entitled the role of women's organizations for empowerment of distress women in Karnataka and has been taken up with the intention of providing an insight to the subject women's organization, which is the backbone of women's movement. A women's organization from Mysore is chosen to be subjected for analysis in the present study.

OBJECTIVE AND SCOPE OF THE STUDY

Though women's movement and discussions relating to women issues started in the later half of the 18th century, it did not receive as much attention as National Freedom movement. It did not even receive attention as branch of knowledge. Only when the ideological thinking along with the Women's Movement framed women studies and brought it in the form of a subject due to the pressure it became a branch of knowledge and became a part of academics in 1960. It started receiving attention in USA and spread to different parts of the world. Women Studies entered India only in 1980 and also became a part of the academics. The women's movement which emerged during this time took up various matters connected with the movement for studies like socio-reform movement, women's participation in freedom struggle and so on which helped to provide a strong bank of knowledge for the movement. In the second stage of this process, studies about participation of women in various movements, liberty or freedom of the women's movement, etc were taken up. The intention was to provide support for the women's movement. The education provided to women created awareness and aspired women to enter political field. This resulted in women participating in freedom struggle with the intention of obtaining constitutional rights,

etc. This provided historical background for the movement. Even though such tremendous tasks were taken up for studies with regards to women's organizations, that are the back bone of the women's movement, not many studies have been carried out so far with regards to the study about women's organizations. And even if they have been done, they have concentrated about women's organizations at national level resulting in the local level women's organizations being pushed aside. As a result attention fell around the women's organization, which served as the backbone for the women's movement. Thus, having observed the studies about women's organization at national level, the study about Women's Organizations of Karnataka has been taken up. Samatha Vedike of Mysore, a native Women's organization has been chosen for micro analytical study.

One of the major objectives of the present study is to analyse the subject matter regarding the subject Women's organizations, as it has all the qualities to be taken up for in-depth study (Research). As this area has not received much attention so far, that is the backbone of women's movement, importance has been paid to it. When one closely observes various researches carried over with regard to the subject women studies, concerning women or women's issues, or contribution of women in fields like politics, health, socio economic, cultural etc., Yet one cannot come across research being carried out with regards to the present topic (Women's organizations) and fulfilling this drawback in the objective of the study.

As one can come across many studies has been carried out with regards to women's organizations at a National level. The present study intends to provide information with regard to the subject women's

organizations in the state of Karnataka that is one among the main objectives of the study. This is also done so as to one can come across many women's organizations working in the state for empowerment of distressed women.

The study which has been carried on the present subject is done mostly with regards to historical background, activities of the women's organizations, the leadership of the organization along with the above mentioned matters, the present study intends to cover the role played by women's organization to solve various problems faced by distressed women, which is the objective of the study.

Present study aims to analyse the birth and growth of the women's organizations of Karnataka, that is another objective of the study. As it would give a background to the study. This would also help to analyse as to whether the women's organization of Karnataka reflect the same working pattern of women's organization working at National level.

Another important objective of the present study is to analyse about the women's organizations working at National level for empowerment of distressed women are able to carry out their activity in the state of Karnataka. It also intends to find out whether they have been able to adjust and adopt themselves to the environment in the State. Example : A.I.C.B. which has been carrying out its functions from a very long time in the Country has its branch in the State also.

Another important objective of the present study is to analyse as to whether women's organizations have been making changes suiting to the

needs of the distressed women and the changes occurring in the society from the past 150 years.

Suiting to the time and requirement of the distressed women, women's organizations have been making changes and the present study aims to analyse these programmes and schemes implemented by the women's organizations during the different stages of time of which has passed which is one of the objective of the study.

Identifying the problem, helps in finding some solutions to solve it and one of the main objective of the present study is to analyse as how women's organizations identify and analyse various problems connected with the distressed women.

Along with the other objectives that the present study entitled "The role of women's organizations for the empowerment of distressed women in Karnataka as mentioned above also intends to analyse as to understand the various ways and methods adopted by women's organizations for solving various issues connected with women.

SCOPE OF THE STUDY

In many parts of the world, one can come across many civilizations. Human beings started settling down in specific areas (land) depending upon various factors like location of the land, climate, availability of water and other natural resources etc. This resulted in formation of society, where the family as well as the other members of the kin and the clan resided. Be it any part of the world one common factor when observed carefully, is that man is a social animal.

In order to avoid confusion and to maintain discipline and peace in the society, certain rules and regulations were framed known as "Social Value System". For systematic functioning, division of labour came into existence. . But unfortunately the term "man" mentioned above is misunderstood and misinterpreted as man alone and not as human beings by the society. As a result, irrespective of the difference in the geographic boundary, languages spoken, food and clothing habits following of different customs, women are totally kept out from social life. She does not even get the basic requirements of a human being throughout the world.

Women were generally kept out from various fields that involve social activities, like religion, economy, political field, etc. They are totally kept out even in the education field, where the knowledge or information is imparted. Women were totally restricted and controlled. They usually take over the left out jobs by men and especially those jobs that are the extension of household duties like nursing, teaching and so on. Due to various reasons, men do reasoning or thinking and women have to follow it. Women are considered weak, both psychologically and physically due to the difference found in the nature of women (reproduction).

Social institutions like family and marriage where women are allowed to enter; patriarchy is strictly imposed on them. Women are just made the objects to follow the rules. Decision making power is rested in the hands of men only. Due to sex discrimination, women are prevented from equal opportunities i.e. of mixing and moving equally with men. Imposing of strict social norms and moral values bind women from – "Womb to Tomb". Thus women are restricted within the four walls of the home with absolute no social involvement.

Along with the social barriers as mentioned earlier many more barriers like religion, class, creed created by the patriarchally dominated Indian society has isolated women. It does not encourage mixing up freely with their own folk, whatever the purpose might be "be it gossiping, having food together, involving themselves into social group formation or uniting women and to form women's organizations. Cutting across all the barriers in the society is really an achievement of Indian women. Indeed as all the ways and means like economic, social, political, cultural empowerment, that leads women to the main stream of life, has been closed completely. All this is done just to keep half of the population (women) under control. Though Indian Constitution has bestowed equality irrespective of sex difference to its citizens, the position of women still remains that of a second-class citizen only.

The journey of women's groups (women's organization) of India who have been able to cut across all the hindering barriers, be it getting down on the streets for protests against injustice done to women or speaking about women issues in an International platform is worth taking up for studying.

In the present study, in-depth analysis of the organization has been done and with the intention of fulfilling the drawback, which would help to analyze the link between the problems, faced by the Women and the efforts made by the women's organizations in solving them. Though women study has the characteristics as other subjects of social sciences with regards to methodology. Yet it has its own characteristic methods which makes it different from other subjects. Due to various reasons like, as women were not able to preserve any records, either of the past or the medieval period, as women were totally under men's sub-ordination. They

are not even able to present matters of the present time as easily as men can do.

The present study upholds documenting the work of women, their achievements be it big or small is not possible and doing the preservation work in a systematic manner is still more difficult and even to think of it. As women have entered into the literary field, just 50 years ago, they do not feel that their work is worth documenting even though it might be an achievement as they think it as their duty and nothing important. In such a situation to frame a methodology and to submit it to rectification again and again for perfection, this huge task is still unfinished and the experience of the present study is the same.

Another major scope of the study is to find out the position of the distressed women with regards to women's organizations that are working for their welfare, and also has the qualifications to be taken up for indepth study, as this area has not received much attention so far.

Scope of the study intends to find out the origin and development of women's organization of Karnataka, this finding would also help the present study to find out whether the women's organizations of the state reflect the same working pattern of women's organizations working in this direction in the country.

Another major scope of the study is to find out women's organizations working at National level, whether they are able to cope up with the environment, existing in the state and also adjust and whether they are able to fulfill the needs of the distressed women. Another important scope of the study is to know whether women's organization

working in the state has been able to make changes according to the needs and suits of the women in distress and as to whether they are able to solve the problems occurring in the society due to changes taking place that are the characteristics of any society.

The study has also adopted methodology which would help to carry out the present study. When talking about the women's organizations of Karnataka, the study does not include all the women's organizations in its boundaries (scope). Although women's organization of the earlier period is discussed at length from the studying point of view, women's organization that was started from the year 1975 (Women's International Year and the decade) has been chosen (limited).

Though the above view mentioned appears to be the limitations of the study, it has been done so, as it is convenient to make divisions in this study (chapter). It was also done with the belief that the analysis of the result of the actions undertaken during the specific period of time by one women's organization specially chosen for this purpose would provide the correct results.

The question as to whether any studies has to be taken up on women's organization itself upholds the scope of the present study and this study might serve as guiding lamp for many, whose efforts are being putforth in seeking information about the subject women's organization.

The method of stand point theory has also been made use of, where importance is not only given for collecting information about distressed Women, but also about the Women organisation working in this direction. For example along with the profiles of individuals, the profile

of the organisation selected for microanalysis has been presented. This method has also helped to identify the viewpoint of women's organizations about women issues that has been presented. Karnataka State has been selected as sample unit because it is one of the places where one can come across many women's organization working for empowerment of distressed women in India.

Out of twenty-seven districts in the state of Karnataka one women's organization from the south part of Karnataka that is from Mysore district "Samatha Vedike", was selected and has been subjected to analysis. Microanalysis method is applied here that helps to find out the similarities found among women's organizations in Karnataka. It would also help to find out as to how far the programs implemented by the women's organizations are able to meet the expectations of the distressed women and as to how far it is able to merge with each other and whether it has been implemented truly

For carrying out the above purpose four case studies from Samatha Vedike has been taken up for analysis. It can really be stated that the conclusion drawn out of the analysis is significant from the methodological and the theoretical point of view. This study would help in understanding some of the different specific problems closely related to distressed women.

SURVEYS:

There are various methods to carry out survey i.e., through questionnaire, Interview schedule, participants observation, secondary sources etc., In the present study "Survey" is conducted by personal interview method.

The researcher has framed the detailed Interview schedule with both open end and close end questions. This method is particularly adopted because it is in the personal Interview that one can extract more information especially for understanding women problems. It is necessary to meet women personally to observe their living conditions, their interest with regards to empowerment and so on. In the schedule, closed questions are framed equal to the number of open-end questions, as it is easier to derive pinpoint answers with the closed questions. The open-end questions helps in analysis of personal attitude and the level of awareness of the respondent.

Contents of the question were explained to the members and the members of the women's organizations in order to elicit appropriate answers and to develop good report for data collection. However question relating to inmates, personal life i.e., her ability to take decision about her life, interference by the third party had to be asked in a disciplined manner.

Data was collected about the subject matter from the period 1978 to 2002 along with the area restricting in and around Mysore where the Samatha Vedike Organization was able to carry out its work. Visit was made many a times for the women's organizations as well as for distressed women to know about their views and the role played by the organization for bettering their position. The researcher has attended the organization during its working hours, as it helped to observe the behaviour of the members and the clients in the organization. Records, the minutes books were thoroughly checked as it helped to derive information about various cases registered.

SECONDARY SOURCES :

It includes information gathered from the various books, articles, reports, journals, souvenir, magazines etc., Information has also been gathered through visiting various departments, agencies and bodies working for the empowerment of distressed women like Central Social Welfare Board, Women and Child Welfare Department, Karnataka State Women's Development Corporation, Khadi and Village Industry Board etc., Thus it can be stated through conducting survey in this method, Researcher was able to arrive at a conclusion which is presented in the later part of the present study.

IMPORTANCE OF THE STUDY

Third world countries like India, Israel, Pakistan, Sri Lanka, Ireland, Nepal, etc., took measures for the upliftment of women under the new objective of women's development. As it was required to occupy different top level positions in the list of developed countries, emphasis was laid on the freedom, rights, equality of women through passing of legislation, efforts was made to bring equality.

In spite of active involvement brought by the Government and the women's organizations for women's development as women did not have the strength to access what they needed, (women's emancipation) the attainment of this was possible only by small groups and failed to reach Women at large. The celebrations of the Women Empowerment Year in the year 2001 and the ways, methods adopted by the women's organizations for the programmes designed to channelise empowerment and accepting it has been paid attention. In the present study where the

importance lies along with this, have the women's organization of Karnataka internalized this major objective (women's empowerment). Data about it has been presented. Importance has also been paid towards finding as to who are distressed women and as to what is the shape of distressness, what is empowerment and what are its different forms. By using which the women's organizations are able to empower distressed women. Present study mainly aims at removing the negative image of women's organizations existing in the society where importance of the study lies where data has been provided throughout the study with various things connected with the subject women's organization. Women's organizations at National level or in the State are contributing for women's emancipation from a very long period. Information about this matter has been presented along with the data like the working pattern. Data about women's organizations at National level along with the State has been presented where the importance of the study lies, as it would help for analyzing the subject.

Information as to how the women's organizations are carrying out their work, especially in the fields like socio economic, law, counseling etc., that would not only help distressed women to get empowered, but also would help to cover this path quickly and in the right direction. To help us to understand, whether the women's organizations are able to reach out to women who are in need of help and what are the activities and programmes implemented by the women's organizations for empowerment of distressed women, a women's organization named "Samatha Vedike" has been chosen for analysis which has 25 years of work experience, profile of which has been presented.

Although the women's organizations and various bodies implement many activities and programmes, women are not able to lay their hands or have access to them, many a times. Many factors like religion, class, place etc., might become barriers in developing the contact with the women's organizations, while other factors like education, employment might help them to develop contact with women's organization which would help to find solutions for their problems. Data about these factors have been analysed.

Problems like dowry, sexual harassment, bigamy, desertion, etc., that are commonly faced by the distressed women, which would also lead them to distressness and are tackled by the women's organization, especially after the year 1975 (International Women's Year followed by a decade) has been tried to be analysed and presented. Statistics has been presented along with the data.

Emphasis has also been laid on information as to whether the necessity of the distressed women and their expectation meet with the programmes, implemented by the women's organization and as to how far have they been successful in the present study. The importance of the study lies in the data about distressed women, whether they are able to enter the main stream of life and whether they are able to cut across all hindrances and barriers with the help of the women's organizations which in turn would create positive image about women's organizations that are the back bones of women's movement.

CHAPTERS:

The study has been divided into 7 chapters and the division is based on the information collected about the topic connected with the present study. They are as follows:

I Chapter: Introduction

This Chapter defines the objectives and the scope of the study. The skills and the methods used (Methodology) for research purpose, information about the necessity and importance about the study, Role of women's organizations for empowerment of distressed women in Karnataka is presented along with chapterization which provides data about the major divisions (Chapters). In the study and as to what the contents are.

II Chapter: Growth and Development of Women's organizations of Karnataka

The Historical background of the study that is from early part of 19th century (Colonial period or the British rule) till the modern period (the present time) data is provided along with the origin, the growth and development of both the women's organizations at all India level and the women's organizations of the state of Karnataka. Detail information about their working pattern changes brought in their programmes to suit the changes as per time has been dealt.

III Chapter: Distress to empowerment: A journey through women's organizations

It deals with six major fields like shelter homes, education, training, economic counselling and law fields in relation with women's problems is analysed. Information about various means and ways adopted by women's organizations for the empowerment of distressed women is also analysed. Data about women's organizations working in the above-mentioned important fields, located in different parts of the state namely, Belgaum, Bangalore, Mangalore, Bijapur, Bellary, Chitradurga and kolar districts is provided in this chapter.

IV Chapter: Profile of an organization - Samatha Vedike

Samatha Vedike of Mysore is a voluntary Women's organization working for Empowerment of Distressed Women, which is at present celebrating its Silver Jubilee year and has been chosen for the present study.

To understand any subject in a complete manner requires in depth study. Micro analytical methods are adopted, where importance is given for minute things in this chapter.

V Chapter: Women's organizations and Women's Issues

The relation between women and the women's organizations is most important which helps distress women to become empowered. All though from past 150 years the women's organizations have been carrying out their work in an organized and collective manner yet many women are unable to reap the benefits of women's organizations. Based on the records of the organizations chosen for the study an attempt has been made to analyse the factors that helps the distressed women to

develop contact with women's organization and also those factors that prevents or delays distressed women in developing contacts with women's organizations in this chapter.

As the decade 1970 - 1980 was the period of growth and development, a host of campaigns and movements flocked into Indian scene and especially with regards to Indian women's movement resulting in women's organizations thrown open to a vast area or spectrum to be tackled or taken up for work. Based on the records of the organization Samatha Vedike, which solves the issues, connected with women that were tackled after the year 1975 (international women's year) by the organization, an analysis of that has been made in this chapter.

VI Chapter: Case Studies

Based on the women issues dealt by the women's organization - Samatha Vedike, Four case studies has been presented in this chapter would help to develop new strategies and goals by women's organizations that would help for Empowerment of Women in a better and Organized way.

VII Chapter: Conclusion

It is devoted to comparing goals, strategies and in reviewing the works and achievement of women's organizations along with the women's movement. A comparative analysis about the women's organizations before the year 1975 (International year) and the women's organizations that were started during and after this period is presented. Attention is also focused on various obstacles and hindrances faced by

both the women activists and women's organization, throughout the country with a special reference to the state has been analysed, along with what were the efforts made by women's organizations for empowerment of distress women is presented.

CHAPTER – II

GROWTH AND DEVELOPMENT OF WOMEN'S ORGANIZATIONS OF KARNATAKA

In this chapter, information about women's organizations that were started at National Level along with their activities like women's education, women's rights etc has been gathered. The development of women's organizations in the state of Karnataka is presented. Importance is also given for understanding the form or shape of these organizations along with the activities. This chapter also intends to classify these women's organizations.

Indian society when compared with other societies of the world has a very long past and Indians have come into contact with various people belonging to different race, religion, culture and language. The Construction of the past history of a nation includes a lot of controversy with politics. Indian history was written during the colonial period and mostly by historians who were foreigners. History is more prone towards power politics and is under its control. Even in the later part the elite class who were close to power politics constructed history and the history of women's movement is no exception to it.

As the developed history is one sided and biased; In the Vedic age, examples of women like Myth eye and Gargoyle are quoted to prove women enjoyed a higher position. This cannot be accepted as what is true in few cases cannot be generalized to be the position of common woman in general as the saying rightly says "Few cannot explain many". Due to lack of strong and proper evidence, history

about the earlier period is not covered in this study and it intends to cover the period from the latter half of the 18th century.

Strong opinion also exists that the period had reached its lowest point due to following of certain social practices like child marriage, which led to suffering, child mothers and child widows. Practices like polygamy, sati and jowhar added up to the women's problems. Due to superstition, blind faith and rigid customs, the condition of Indian women became the worst. Her position during this period was worse than a slave. She was just a commodity with no value for the work or services rendered by her.

It is well known that the '19th' century witnessed a large number of socio-religious reform movements. The contradiction associated between the hyper values connected with rigid practices and inhuman treatments; the Christian values introduced during the British rule encouraged critical questioning of the tradition amongst the young educated Indians. It was out of this good questioning that social reform movements were born. They emphasized the improvement in the conditions of the women, be the young or child widows. The society itself led them to wrong path and even labelled them as fallen women. Kamaladevi Chattopadhyaya has stated that these widows formed the major part of the commodities that were sent for the British Regiment. Many religious institutes like "Sringeri Math" sold these widows in auctions.

The measures initiated with regards to women's empowerment, throughout the world in past two decades have undoubtedly uplifted the condition of women and India is no exception to it. The Fourth Women's World Conference held at Beijing from 4th to 15th September

in the year 1995, served as a platform and as a meeting place for all bodies working for women's emancipation. About 186 Government representatives, 21,850 representatives from non-Governmental organizations and about 30,000 representatives from voluntary women's organizations took part along with 5,000 media representatives, who carried out their task. More than 100 women representatives from India had participated in this International conference, which was well organized, and on these International platform Indian women stressed on the need to discuss not only the problems faced by the Indian women, but also about the problems faced by Asian women. They not only discussed about the problems faced by women in the conference, they also discussed about the women's rights and duties and the necessary steps to be taken in this direction. Efforts were made to find some solutions. All the bodies working for women's upliftment throughout the world accepted the new goal "women's empowerment" unanimously. The reaching of this goal is aimed at what is expected to bring about women's liberation in all the fields, be it social, economical, political or cultural fields.

The Beijing Women's Conference served as the best example for women's unity, which proved many strong opinions existing in the society against women's organizations as false. One of the common notions is that the women organization is a place where women from wealthy families meet just to spend their time and exhibit their wealth. Women organization is also a place where women spend their time wastefully in gossiping.

There are many women's organizations working in the same pattern as mentioned above. One of the causes is that the young girls are being socialized by the dominant patriarchal society where

importance is given to developing themselves like decorative pieces and ornaments. They are taught to give more importance to appear beautiful rather than to develop themselves as individuals. Even if they are educated and professionally qualified, an attempt is made to undermine this completely. The patriarchal dominated society has its own set of rules and ideals for women, which would help them to maintain their authority and strong grip over the society. Along with this, the pre-notion of the society about women that they are less creative and less intelligent keep not present study entitled “Role of women's organizations for empowerment of distress women in Karnataka” has been taken up for studying with the intention to have an insight about the subject. Efforts were made to lessen the suffering of “Fallen women”, those who slightly crossed the boundary of the dominant patriarchal social value system.

These women were considered as “Distressed Women”. Sympathy or pity dominated the reformers ideology during this period. Hence those women, who were labelled as fallen woman, were thought to have committed mistakes due to circumstances and were called distressed women. Efforts were made to provide shelter and other necessities in the women's organizations, which were started by the social reformers later in this period. Modern Western education was the British education system introduced by the Britishers in India during the British rule that resulted in bringing about various changes in all walks of life. Science and technological inventions accelerated the process of change everywhere and India was no exception to it. The measures initiated during the last two centuries have undoubtedly uplifted the position of women. Yet, it had adjustments and complexes, which affected the structural basis of Indian society.

In India many movements have cropped up during the early part of the 19th century. Young educated Indian men known as reformers tackled the women's issues as it had reached the lowest point. These reforms brought about changes through starting the social reforms movements. The reforms movement resulted in starting of women organization, which in turn supported the activities of the movements.

Brahma Samaj founded by Raja Ram Mohan Roy was the first to start the reform activities for women. This was followed by Arya Samaj, of Swami Dayanand Saraswathy. Though these two major organizations were started in Bengal, they soon spread their activities by opening their branches throughout the Nation, including the state of Karnataka.

The Prarthana Samaj, The Theosophical Society and The Ram Krishna Mutt followed them. Based on the same principles, many women's organizations were started by reformers like Maharishi Karvey, Ranade, etc., which worked for the women's emancipation amidst severe opposition. Women's issues like sati, widow remarriage, education, abolition of child marriage received prior attention. Along with the passing of legislation to completely eradicate social evils related to women, awareness was also created among the public.

As a part of modern civilization process of women in South India, importance was given to learning of languages (like Hindi, English) and forming of groups (uniting women) amongst the upper middle class women, with the major objective to adapt women to the western culture. Emphasis was laid on copying the western type of living, especially in South India. Women were taught serving tea,

playing badminton, playing instruments like piano and so on.

One can come across functions of two different types of women organization working even today. The first type of women organization paid importance to reforms while the second paid attention in westernizing Indian women suiting to the changes in the society. However, men started both the types of women's organizations.

In the early part of the 20th century, women's organizations, which paid importance to reforms, grew up from local level to the national level. Bharatiya Stree Mandal was the first women organization to emerge at all India level, followed by women India Association, National Council of women Indian Association and All India women Conference. These women's organizations had only women members. They also fought for women's political rights. Women's organizations like National Council of women Indian Association collaborated with the International women organization. During the freedom struggle, these women's organizations played a very important role, which resulted in obtaining sanctions for them to enter political field. After Independence, they became the most influential bodies. The government after consulting these women's organizations took important decisions regarding the women's issues.

After the attainment of Independence, the government started many programs and schemes for women's development. Women's organizations joined their hands in this process with the hope of bringing women's upliftment. As it was not successful, the women's organizations changed their stand from reforms to women's equality and started working as voluntary women's organizations in different fields relating to women's issues. Both the government and the

voluntary organizations have been contributing towards women's upliftment and have maintained their own voices in the society.

The Indian reformers reacted in two different ways. Firstly, the reformers tried to bring about changes through passing of legislations and secondly, they also tried to bring about reforms through slight modifications within the patriarchal model.

They also proclaimed to restore the high position of the women enjoyed by the women of Golden Age or the Vedic period. Raja Ram Mohan Roy,¹ the father of modern India is supposed to have started the social reform movement. "Only by freeing the women and treating them as human beings, our society can free itself from social stagnation" – Raja Ram Mohan Roy. He and his followers tried their level best to improve the status of women and even started organizations later for women's emancipation amidst strong opposition from the society.

WOMEN'S ORGANIZATIONS UNDER THE LEADERSHIP OF MEN

Organizations and institutions serve as a backbone to any movement. Men were the first persons to start them in India, as they were the first to receive modern western education that resulted in their exposure to the British society where the position of women was slightly better off than the Indian women. The Indian men were also moved by the pitiable condition of women whom they saw either in their own families or in the surroundings.

¹ Colonial Politics and women's movement in West Bengal, Barbara Southard, Pg No.3

BRAHMA SAMAJ:- Raja Ram Mohan Roy and his friends started this on 20th August 1828 by opening a place for public worship at Chitford Road in Calcutta. It was publicly inaugurated in January 1830 by the configuration as the 1st House of Prayer, now known as the Adi Brahma Samaj ¹. Sati was the social evil tackled and attempts were made to remove it completely.

Amidst much opposition, the Sati Prohibition Act was passed in 1829. However, the British supported the reforms in this direction. Keshava Chandra Sen, the charismatic leader of Brahma Samaj, later started the Bharath Ashrams (Indian Heritage). Activities like conducting prayer meetings, programs to promote women's education and publishing of journals were carried out. In this ashram, families followed the pattern of the English middle class families where women enjoyed freedom to some extent. Some members argued with Keshava Chandra Sen that he was too conservative and broke to form Sadharan Brahma Samaj, where many more organizations and associations were formed by them and these had broader ideologies and strived hard to bring about changes in the status of women.

The branches of Brahma Samaj were spread throughout the country including the State of Karnataka, then known as the Provincial State of Mysore. The coastal part of Karnataka first got involved into the social reform movement, where emancipation of women was given the utmost importance. In 1880, Brahma Samaj was started in Mangalore. Kudumulu Ranga Rao or Swami Eshwar Chandra initiated the activities of the Samaj for the depressed class. The first widow

¹(History of Brahma Samaj by Shivananda Shastry Pg No.1).

remarriage was conducted in 1898, followed by the inter-caste marriages. He also conducted and encouraged post-puberty marriages and the devadasi marriages. Keelurei Ganesha Hegde was greatly influenced by the writings of Bhandavakar Brohmo. He started widow remarriages of Havyak Brahmin widows. As per his survey, there were about seven hundred widows in 1910 in this community alone. Akkadasa Ganapathy Bhat further continued the work. He got married to Manikamma, a widow of Shimoga. About 125 widows were married in Uttara Kannada District, Shimoga and Dakshina Kannada. The credit for this goes to him. Brahmo preachers like Majumdar, Vasudev Paji, Panduranga Navarangi and others visited Karnataka ¹.

The Bangalore Brahma Samaj was established in 1870 by O.M. Rajavelu Naidu, who with his other countrymen in the regiment stationed at AIMO in Burma started the Samaja influenced by the teachings published in various papers. The Samaja also shifted to Bangalore, which came to be known as Regiment Samaja in 1870. To promote female education in 1872, it established a girl's school where girls were taught Tamil, Telugu and needlework. Later a school building was constructed. It became the meeting ground of the Samaja members and also worked as a chapel. A Telugu book was published in 1877 on female education and a prayer book in Tamil was published in 1878. A Tamil monthly magazine was also started. The members attracted much public notice by starting a relief centre (kitchen). During the Madras famine of 1879, they were successful in raising huge funds for feeding and clothing the people. Women equally contributed in this work and actively involved themselves. At present, the Brahma samaj

¹ (Mythic Society Journal, 1985, Pg. No.208).

has four branches in different areas of the city.

The reformers fought an extremely hostile condition. They crusaded against double standards of morality, which were in vogue. Eswara Chandra Vidya Sagar discovered an old un-named Sanskrit script, which stated that women had equal education as men. He and his followers worked tirelessly for women's education and widow re-marriage. He also wrote a book, known as the first extract on widow remarriage and published in 1855, to support it. The Widow Re-marriage Act was passed in 1856, which was the second legislation to be passed in favour of women.

PRARTHANA SAMAJ: With the English education and progressive new ideas, a new spirit had aroused amongst the number of educated young men of Bombay, as it had done in Bengal. In 1849, a small number of young men formed themselves into a secret association for the furtherance of the reforming ideas, which they called the Parama Hamsa Sabha. The breaking up of the caste system was its main objective. In the meeting they would discuss about the social issues and would end it by having food together. Amongst the earliest members of this Association, that too Turban brothers Deko Pandurangi and Atma Rao Pandurangi were the most prominent. Other important members were Bhaskar, Hari Baji and so on.

The memorable visit of Keshava Chandra Sen to the Western Presidency in 1864 and his discourse led to some of the old members to form a new group, which took the pledge in public to carry out certain reforms like, the denunciation of the caste system, the introduction of widow re-marriage, the encouragement of female education and the abolition of child marriage.

Prarthana Samaj also had its hold in the coastal part of the State of Karnataka along with the Brahma Samaj. It also started its activities in 1870 at Mangalore. Many were influenced by the lectures of Vasudeva Paji Navarang, who stressed the widow re-marriage. Notable amongst the members were Veeresha Lingam Panthalu.

As women's education was given more importance by the reformers, many educational institutions were started throughout the country, where the vernacular language was used as a medium of instruction to help women. Along with education, they also imparted training. Many widow-homes were also started, which not only provided shelter, but also training in and this helped for the upliftment of the distressed women. Notable amongst them are the Arya Samaj by Swami Dayananda Saraswathi, the Sharada Mutt by Swami Vivekananda, the Theosophical Society, the SNOT and others.

The State of Karnataka which was then called, as the Princely State of Mysore never remained backward with regard to the reform movement, when the whole of India was actively involved in it. It was under the control of Maharajas of the Wodeyar Dynasty, modern education, culture had reached Mysore. The period between 1866-1934 saw some great changes in the field of education (women), which in turn led to changes in various other fields like economic, social, political spheres. In 1878, Maharani Kempamani Vani Vilasa Sagar took over the administration and became the representative on behalf of her minor son. She openly met ministers and passed orders, as she had already studied Sanskrit and other subjects. Being a widow, she took up measures in this direction, like the forming of organizations for education and stay homes for widows.

In 1881, the Maharani School was started in the temple near the fort with just '28' students, which later developed into a High school in 1891, a Pre-University in 1902 and a First grade college in 1920. Teachers training and training with regard to nursing was also given. To encourage girls joining schools free stationery, free uniform and special incentives for attendance were made. The children of parents whose salary was below Rs.100.00 were specially treated. To encourage women-staff, increment in their salary was also made. As a result Sundaramma and Rukminiama were the first to pass out as graduates. Indiramma, the first Mayor of the State also graduated from the same college.

Amidst opposition to women not to be seen in public, carriages driven by horses completely closed was arranged to help women and girls of rich families to attend schools. The wife of Venkata Krishna Iyer, who belonged to a great traditional family, was admitted to school to popularise education amongst women. Bakshi Ambale Narasimha Iyengar (1844-1920), who firmly believed that the talents hidden in widows should not be wasted in between the four walls of the home helped in this direction. He was closely associated with Ranade and Maharshi Karve. He established the Mysore Widow Home. The poor and orphaned widows were trained here. Another organization dedicated to the same cause was Savitri Sadan, which was started in Melukote. Women's organizations were also started in Bangalore and these organizations became the true vehicle of transformation. Slowly changes in the social order were visible and in 1938 the Mysore Widow Re-marriage Act was passed.

ARYA SAMAJ: It was started by Swami Dayananda Saraswathi in West Bengal. It soon spread its activities throughout the country.

Swami Dayananda Saraswathi believed in bringing out the reforms in the society, including the Indian women, within the boundaries of Vedic religion itself. He proclaimed that during the Vedic age or the golden age, women enjoyed a better position and were treated equally to men, as they also received education. He called upon his countrymen to turn back to Vedas and claimed that the deterioration of the status of women was due to foreign invasion and thus encouraged female education through starting Arya Kanya Pathashalas throughout India. Here emphases were given for learning vernacular languages, along with texts connected with religion. Girls were also taught stitching, embroidery and so on. Women were encouraged to conduct prayer meetings and to engage in social work, during the time of emergency. The traditional, "Gurukula" system was introduced for imparting education for girls.

The Arya Samaj also aimed to put an end to child marriage, the social practice and evil which led women to face various problems and which was also one among the causes for leading women to such a helpless state. He and his followers strictly imparted education for girls, till the age of 16 years, which resulted in women getting married at a later stage. Swami Dayananda Saraswathi and his followers traveled far and wide throughout the country and people were greatly influenced by the objectives of the Arya Samaj.

Widow re-marriage was another major issue, which was given importance. Many followers themselves married widows to set an example for others. In this stage Venkatappa Varada Iyengar, a social reformer and the member of Arya Samaj who was also a relative of the reformer Veerasha Lingam Panthalu, married a widow. Under his leadership, the Arya Samaj was started first at Mysore in the year

1880, followed by the establishment of the Samaj at Bangalore in the year 1892. These samajas are working till date. Even in these branches emphasis was given for women's upliftment. Arya Samaj has its branches in Cantonment and in the other areas of Bangalore and has spread its activities throughout the State.

THE THEOSOPHICAL SOCIETY: It was started as the socio-reform-movement in India by Madam H.P.Blavatsky and Sir.H.S.Olcott, earlier in Bombay, which later shifted to Madras during the year 1882. It is an International Organization and has its Head Quarters at Adyar, Chennai. It has Universal Brotherhood as its main objective and has also been working towards the upliftment of women. The society has implemented various programmes to promote female education and to put an end to the custom of child marriage, to remove un-touchability amongst others. Prominent amongst the members were Dr.Annie Besant, Dorothy Jinarajadasa, Rukmini Devi Arundale and others. Female education was given utmost importance throughout the country and many educational institutions were started like the Hindu Girls High School, Banaras, Hindu University, Besant Girls School etc., It also worked for the abolition of child marriage by taking oath from its members to provide education for their daughters and to get them married after their attaining of 16 years of age.

With the intention of providing support for the distressed women, the Society also started a training cum Production centre, which helped for economic self-reliance of the distressed women. It also provided shelter along with the food facility.

The society encouraged women from the well-to-do family, to learn fine arts like dance and music. Women were restricted from

learning these arts earlier. In the year 1886, the Bangalore branch was started along with a branch at Mangalore. Prominent members of the Society were Sri.K.Chandrashekar Ayer, Chief Judge of Mysore, Sri.Shampoor Guru Murthy, Shampoor Sharadamma, R.Kalyanamma and Parvathamma Chandrashekar.

They were greatly influenced and motivated by the lecture of Dr.Annie Besant, who visited the State during this period. Many prominent educational Institutes like National High School, National College, Mahila Seva Samaj and Besant Girls School were started. The Society has a wing, where importance is given for Social work, distribution of necessary equipments like sewing machine, scholarships. Other necessary articles like Books, stationery etc., are provided to students along with providing necessary equipments needed by the disabled like hearing aids, crutches, wheel chairs etc., are provided. The activities are done till date. The Society has its branches at Cantonment, Malleshwaram and Vijayanagar in the city and has branches throughout the State like Belgaum and Dharwad .

The other religions also started social reforms and worked for the upliftment of the women. As a result, even in the State of Mysore, many activities were started for the upliftment of women belonging to Veerashaivism, as the people belonging to this community were greater in number. Akkamahadevi was one among the important personalities amongst the propounders of this philosophy who emphasized female education of quality. Many organizations were started throughout the State, which had the objective of providing shelter to the distressed women, education for girls, providing training and placement. All these women's organizations were named after Akka Mahadevi, as she became the role model for women, like Akka

Mahadevi Samaja, Akkana Balaga, Akkana Sangha. They are carrying out activities like teaching Bhajans, Music and craft even to this day, throughout the State. As of education was given utmost importance, many of these women's organizations have become prominent educational institutions.

The above-mentioned activities resulted in developing strong feeling amongst the people about their community, the people belonging to their sects and in the year 1955, the Hindu Marriage and Divorce Act was passed by the parliament. There was a discussion in the State, as to whether people belonging to the Veerashaiva community should accept it or not and the debate has been continuing till date, as to whether they should register themselves as Hindus or Veerashaivas in the recent census conducted.

LINGAYAT ABHIVRUDDHI SAMSTHE: It was started in the year 1883 at Dharwad by reformers like Mallappa, Lingayya and their groups. Importance was given to women's Education, Scholarships and other necessary articles required for the studies were provided to the distressed women. Women were also encouraged to do social work during the time of emergency. The organizations served as platforms, where women were able to discuss their problems and find some solution. Another organization, which contributed in the same direction, was Veerashaiva Maha Sabha, which began its work in Mysore in 1904. These were the two major organizations, which worked for the upliftment of women in the earlier period of the State. They served as models for others, which resulted in starting of many women's organizations by the Veerashaiva community throughout the State.

Many women's organizations like the Akkana Balaga, the Akkamahadevi Samaja, Akkana Koota were started for the welfare of women belonging to this community. The special characteristic feature of the women's organizations in the state, which resulted in people belonging to other religions following in the same foot steps which led to developing strong communal and religious feelings amongst people.

One can come across these women's organizations only in the State, which are the special characteristic features of women's organizations in Karnataka.

PARSI STREE DARSOSTH MANDAL : It was started in the year 1903 by Navroji Pathak. The members met in their homes and discussed women's issues. Women were also trained in social work and they rendered valuable service during the time of emergency like spread of epidemic diseases like plague, cholera etc., and also worked during the time of natural calamities like floods, draughts etc.,

ANJUMIN-e-KATVA : This Muslim women's organization was started in the year 1905 in Punjab. Priority was given for education of Muslim women. Training was also provided for women in the field of handicraft. The members met in their own houses and carried out their work.

One can come across these organizations carrying out their work in the provinces where they were started and could not spread its branches throughout the nation.

INDIAN NATIONAL ARMY (I.N.A): Later in the 1940 Indian National Army was founded by Subash Chandra Bose. Women were given equal

opportunity in INA. They were taught to march and handle weapons. A notable woman amongst them was Captain Laxmi Saigal. She actively participated in all the activities of the INA. The organization had its branches throughout the country as well as in Singapore, Malaysia. INA has the special characteristic feature that has been presented here.

These women's organizations tried to bring about changes through reforms within the boundary of the religion, which later became the prominent factor for the framing of personal laws in Independent India and the discussions on common civil codes.

If one carefully observes the activities of women's organizations started by men either at the national level or provincial level, they dealt with the issues, from their point of view and within the frame work of their religion to which they belonged, as it was one among the major factors which governed their lives in society. Even in the provincial state of Mysore where the widow - problems are not found in intensity as in the North. Widow re-marriages existed in all the communities except among Brahmins, the number of which when compared with the others would be less. The influence of northern reformers who upheld and worked on this issue, is found here. Men did not think much about the problems arising out of patriarchal domination, which in turn lead to many problems faced by women in Institutions of family and marriage. The position of women continues to be in a bad state. As a solution they thought of framing laws in favour of women and bringing about reforms, which would yield the expected result of women's emancipation.

Almost all the women's organizations dealt with the issues relating to widow remarriage and the issues relating to the problem of child marriages was tried to be removed through the passing of Child Marriage Restraint Act in 1925.

Importance was also given for imparting education to women, be it the Western or the Indian system. Young girls and women were taught music, stitching and other household duties, which would help them to grow and develop themselves as with the more familial ideology. They had a separate curriculum, which was biased and would never lend and help women to think.

Only social work was encouraged and all the organizations trained women in this direction and used their service only when occasion arose, like floods, and the spreading of epidemics. She was expected to be a good companion, a teacher for children and a nurse for the sick and the old. All efforts were made to liberate women to some extent only but not beyond the four walls of homes. Passing of legislations as mentioned above brought the changes in the society.

It was not until women founded the organization by themselves for their upliftment the women's issues were not tackled. These women reformers stood against all barriers hindering their emancipation and worked tirelessly for upliftment of their folk and as well as the country. Emphasis was given both to family and social work along with education. Many associations, clubs and organizations sprang up throughout the nation, which were committed to women's cause. Ramabai Ranade with the help of Justice Ranade started the Arya Mahila Samaj in the year 1882. She also started the Mukti Sadan in 1898, the Seva Sadan in 1909 and the Sharada

Sadan. They provided networking for newly educated women and helped the development of self-confidence, to play their roles effectively as educated women. They also trained women in social work to help others and render valuable service during the emergency.

WOMEN'S ORGANIZATION'S UNDER THE LEADERSHIP OF WOMEN

Sarala Devi Choudhary called for a Permanent National Women's Association. Thus the Bharatiya Mahila Parishad came into being with Lady Balachandra as its first president and Saraladevi Chowdharani as its secretary. In 1910 at Allahabad the first meeting was held. Men were kept completely away. Teachers were sent home to teach music, stitching and embroidery. The branches of the Bharathiya Stree Mandal were spread throughout the country in cities like Lahore, Midnapur and Hyderabad. Irrespective of class, race or religion, women's progress with regard to both moral and material well-being was the main goal of this women's organization. Only after the First World War three major women's organizations emerged at the all India level between 1917 to 1927 and they were The women's Indian Association (W.I.A), the National Council of women Indian Association [N.C.W.I.A] and the All India women Conference [A.I.W.C].

THE WOMEN'S INDIAN ASSOCIATION (W.I.A.): On the arrival of the Margret Cousins, feminist and musician, Theosophist Mrs.Dorothy Jina Raja Dasa called for a meeting. Members born in Tamil Malvika Mandalam and the members of the All India Women's Association joined to form the recreational club. In the beginning women were engaged in activities like sports, crafts and speaking English. Dr.Annie Besant became the first president of the W.I.A, while

Mrs.Dorothy Jina Raja Dasa, Margret Cousins, Ambaja Ammal, Ammu Swaminathan. Mrs.Marthy Patawardan, Mrs.Dada Bai served as joint secretaries. The membership was open both for the Indian and the British women.

In Madras Residency the W.I.A had '43 'branches with in a span of '5 'years with '20' centres, and 20,300 odd members. Issues dealt with in the centers were philanthropic and political ones. Education classes were conducted. Sewing, craft and Adult literacy classes were also conducted. It also provided shelter for the distressed women and encouraged the campaign for women's franchise.

The branches accepted the aims of the main branch, but they remained self governing ones and had freedom to express their opinions on women's issues. "Sthree Dharma" was the journal, which was brought out by the W.I.A. It contained articles in both English and Tamil.

NATIONAL COUNCIL OF WOMEN INDIAN ASSOCIATION

[N.C.W.I.A]: Branches in Bombay, Madras and Calcutta were started in 1925. N.C.W.I.A networked with various clubs and women's organizations throughout India. They all had joined the council. The President of the International women's Council "MICRONESS" of 'AVERTEEN' learnt about the N.C.W.I.A and invited the members to join the international body. A.C.W.I.A. Members also attended the conference at Washington D.C where women's issues regarding social, economic and political rights were discussed and in 1925 the N.C.W.I.A became a part of the international body. Mrs. Mary Ben Tata the chairperson of the Bombay Committee played the key role. The sub-committee collected the materials, prepared the

memorandum and submitted it to the concerned authorities. They also worked for the passing of labour legislations. Stress was laid on improving the conditions in the villages. They also aimed at providing a minimum health and hygiene for women.

They wanted the Indian measures to reach the International standards. The N.C.W.I.A also advised the government regarding the Implementation of Welfare Programmes.

ALL INDIA WOMEN CONFERENCE [A.I.W.C]: Mr. Ootel the Director of Public Instruction called for having a standing committee to guide as to what sort of education did women need and advise that women should pursue till the goal was attained. Margret Cousins corresponded with various organizations through letters and also published articles in newspapers and a national meeting was held at Poona in 1927, which was attended by eighty seven members of the reception committee, fifty eight local delegates in 2000.

They resolved :

- a. To actively work for the general welfare of women and children.
- b. To promote education on right lines.
- c. To develop high moral standards.
- d. To bring about social reforms.
- e. To contribute to nation building by training the youth to become good citizens.
- f. To promote equal opportunity to women.
- g. To work for unity of India and to contribute to world peace with good will.

The AIWC also believes in bringing about women's upliftment through education and also stressed for appointing women only as teachers, which would pave way for employment opportunities to them. A.I.W.C worked for the social causes. It fought against child marriage, unnecessary expenditure for conducting marriage and dowry.

The A.I.W.C is working till date and is fighting to bring about legislations in favour of women like proper implementation of maternity benefit and providing good working condition for women. It is still working in the state of Karnataka in the Jayanagar area of Bangalore city. Especially during the II world war they emerged as fully matured entities and that were able to respond to National and International problems.

The wave of freedom struggle had already begun. Women participated in picketing in front of liquor shops and took part in Swadeshi movement, Salt Satyagraha, Civil disobedience movement and Non co-operation movement. The socialist feminist ideology made possible for co-existence of feminism and nationalism with families. They were also able to manage their roles as women.

Sarojini Naidu in her speech at the A.I.W.C in 1930 spoke on the "Character of a feminist". She declared that feminist is not one who admits her inferiority and that there has been no need for such a thing in India as women have always been by the side of men in the council as well as in the battle ¹.

¹ Geraldine Forbes-Women in Modern India, Pg.No.158.

Women activists, who were from the women's organizations, paid equal attention for the liberation of women as well as the country. In the state of Mysore, one can come across women founding women's organizations. They also were involved in the feminist movement as well as in the National Movement.

Let us now study in details the various activities and programmes of a few women's organizations of this period. These organizations became strong in the political field and became the most influential women's organizations, they later led to women's participation in Government after the Independence.

WOMEN'S ORGANIZATIONS AT THE LOCAL LEVEL :

The establishment of women's organizations at National level like the Seva Sadan, the Bhagini Mandal and the Sharada Samaj by women inspired women activists in the State, which led to the establishment of women's organizations in the state level like the Sharada Stree Samaj and Vanitha Sadan. Women, who were actively involved in the women's movement and the freedom movement at the national level, started these women's organizations. Let us now deal at length with some of the activities of the women's organizations, which functioned at local level.

THE SHARADA STHREE SAMAJ: It was started in 1913 at Chamarajapet area in Bangalore by Mrs. Parvathamma Puttanna Chetty [controversy exists that Kalyanamma was the founder of this organization]. It was started with the main aim of providing industrial skills amongst women.

Cooking, preparing articles of cane, doll making and tailoring were taught. About 28 women received training in the first batch. Importance was given to adult education and training women in yoga. The Sharada Sthree Samaj had education as its major objective. As a result the Shishu Vihara was started. Now it has turned into a big educational institution. Tennis, basket ball, tenny coit and many other indoor games facilities are provided for bringing about an all round development amongst students. The Sharadha Sthree Samaj has a Sharadha temple and an auditorium.

The trust has been registered in the year 1984 and has a governing committee with the office bearers. The committee consists of 10 persons who are specialized in different fields.

THE MAHILA SEVA SAMAJ: Influenced by Gandhiji at All India women's Conference, Mrs. Parvathamma Chandrashekar Iyer started this organization in 1913. It was affiliated to the Seva Sadan of Bombay till 1915. It was started with the main objective to help the less fortunate sisters like the destitute women and the child widows in the society. "It was good to swim in the waters of tradition while to be drowned in it was suicide". Mrs. Parvathamma was greatly influenced by these words of Gandhiji.

Women were taught embroidery, fine arts, weaving and tailoring. A condensed course was conducted to each woman to take up the 7th and the 10th standard exams. Training was given in mid-wife, nursing, typing and music so as to enable these distressed women to seek employment which would help them for attaining economic independence. Those who could not pass these exams were identified by the Samaja itself. English and Kannada were

taught. Literacy was given more importance. Problems faced by women both in the family and personally were discussed. Conducting meetings on property rights, health care and women's issues created an awareness. Efforts were made to bring women out of the four walls of the homes. They were trained to become good guides for their husbands and good mothers for their children. They were also involved in philanthropic activities like distributing fruits to the patients in the hospital and rendering voluntary services to the needy. Thus all efforts were made to bring Gandhiji's words come true. "Swaraj without freeing of women from the shakiness of age old taboo's meant nothing. Only when women are liberated could the country progress"- said Gandhiji.

Now, the Mahila Seva Samaj has become an educational institution. Western culture combined with the national education is given to students. Gandhiji, Kasturba, Sarojini Naidu, Sardar Vallabai Patel and others, visited this organization. Almost all women's organizations gave importance to education and economic training which were considered the most essential for the upliftment of women in distress.

THE MALLESHWARAM LADIES ASSOCIATION (M.L.A.): The M.L.A. was started in 1927 in the Malleshwaram area of Bangalore city to help women engage themselves in activities like the learning of Bhajan's and Vedas. It also gave importance to economic emancipation of women by conducting training classes in tailoring, craft, and painting for distressed women. Providing education for girls belonging to the lower income group was also among the aims. About 2000 students are benefited every year and they have 100 dedicated staff. The MLA has a governing members body and office bearers. The government of Mysore granted land for the construction of the

building and it has been registered under the Mysore Registration Society's Act. Apart from education the association is also helping students for placements, which shall help for their economic emancipation. In 1933 a nursery was started, in 1956 the high school, in 1973 PUC and in 1985 the first grade college.

Importance is paid to the all round development of students and special importance is given to social work. This has also been converted into an educational institution.

THE VANITHA SEVA SAMAJ: This institution was started by Bhagirathi Bai Puranik. In 1928, she established the Vanitha Seva Samaj at Dharwad to help widows and especially the distressed women. She was also greatly influenced by Maharshi Karve¹.

THE BHAGINI MAHILA MANDAL: Umabhai Kundapur at Dharwad started the Bhagini Mahila Mandal in 1931. It has 60 members. Education was given the prior importance. The Tilak Kanya Shalas were started throughout the state.

The distressed women manufactured Khadi and other swadeshi goods. These goods were sold in fairs and festivals, which led to the economic upliftment of women. Umabhai Kundapur herself was a member of the Mahila Sevathantra Sangha. Women were also trained in social work. They actively worked for the Sevadal started by N.S. Hardikar. Women hoisted flags, held morchas, conducted prabhat pheris and also prepared salt. The Bhagini Mahila Mandal is working till date.

¹ Mythic Society Journal in 1985, P-213.

THE MAHILA SEVA SAMAJA: Krishnabhai Panjrekar started the Mahila Seva Samaja at Dharwad. Providing education for the distressed women was one among the main aims. She created a huge corpus fund, which was used to provide necessary facilities to the distressed women, like providing training, education and other required necessities. Now the Mahila Seva Samaj has developed into a big educational institution.

THE VANITHA SADAN: It was started by Mrs. Susheela Bhai Nagesh Rao, who had plunged into freedom struggle and social work by inspiration of M.K. Gandhi. They had taken pledge in front of him as a result.

The Vanitha Sadan was started in 1937 at the Jailakshmipuram area of Mysore. The main aim was to economically empower the distressed women. Hence importance was paid to training in tailoring, spinning, weaving, printing, stitching clothes and also preparing bags, which would economically emancipate the helpless women. Classes for training women, in weaving carpets, cane work and embroidery were also started. Every Week once experts would deliver lectures on women's problems, which would help them in finding a solution to the pressing issues. Women attended classes, a nursery school was started in 1938, which led to the opening of a middle school in 1947 and in 1969 high school. Now the school has a well equipped library and laboratory, which help students for seeking information.

The Vanitha Sadan conducts English courses and Hindi classes with the help of the Central Social Welfare Board. It conducts condensed courses for adult women to pass their 7th standard and

SSLC exams. It also provides food, accommodation and training in the field of household economy. It trains them up in cooking, managing accounts and tailoring. Yoga classes are also conducted. Ayurveda and other required topics, which help for an all round development of women, are taught. the main aim of the organization is to work for the empowerment of women and children especially the poor and the lower middle class, to enable them to lead a happy life.

It has developed in the field of art and under sponsored programmes music is taught both to girls and women. In 1938 Gomaka classes were started. Dance, vocal music, and the playing of instruments were also taught by experts. The Vanitha Sadan also has Shishu Sahitya Sangha, which aims to promote education and information apart from the textbooks to the children. A magazine 'Kandha' was also brought out. It has also projected "Namma Cheluva Kannada Nadu", in which awareness about music, heritage, railways, and flora-fauna, about each district of our state were given.

The Vanitha Sadan has 308 members. It is run by an advisory committee for education, with a president, a secretary, and a staff about twenty eight members who are very dedicated people.

Monthly programmes for members, competitions to preserve our culture and games are conducted. It provided jobs to six distressed women by giving them orders to stitch school uniforms. In future it plans to start many more projects and implement new schemes, which go to help the upliftment of women and their families. The main objective of Vanitha Sadan is the all round development of women and children especially of the poor and the downtrodden women

It also encourages sports for both members and children by providing necessary facilities like badminton at the seven centers in Mysore. They took part in all activities and represented women on all major committees. They worked for bringing about a new civil code, which would recognize women's rights.

COMMON FEATURES OF LOCAL ORGANIZATION:

Many women's organizations were started during the same period. They not only had names resembling each other like Vanitha Sadan, Vanitha Seva Samaj, Sharada Sthree Samaj, Mahila Seva Samaj, Bhagini Seva Samaj. Even their working pattern was nearly the same and the activities of these women's organizations which had spread all over the state of Karnataka could be brought under a specific boundary.

Enlightened women belonging either to the upper class or the upper middle class who were educated and knew English, started them. They became National leaders involving themselves in social work.

Tailoring, handicrafts, training in mid-wifery and nursing teaching English and Hindi, cooking were taught. Education of both girls as well as adult women was emphasized. Women were also encouraged in sports at many centers providing good facilities. Health and hygiene were given more importance, as it would help the whole family. In the beginning, importance was paid to women's problems. At this stage importance was given for the socialization of women by conducting trips, music classes and gamaka. Celebrations

of festivals were carried out. Women's issues were discussed by having weekly or monthly meetings and efforts were made to find some solutions for these problems through interactions, discussions and receiving advice from the experts.

Most of these organizations have become important educational institutions and are standing on strong foundations with the socio-economic support they get from the people these women's organizations have concentrated on education and are carrying out the activities for the upliftment of women.

These women's organizations actively participated in the freedom struggle, but later after the attainment of Independence, they never actively participated in politics nor even expressed or took their stand on the issues in this field. These organizations have more than 100 years of experience on women's issues, as they were all along with the women's movement. Today they are not even recognized with the present women's movement. These women's organizations have also not been able to change their form suiting to the needs of the present time to some extent.

Along with involving themselves in the social field, they also extended their activities to the economic field. As a result, the women Labourers Union was established. As early as 1917, itself, Anasuya Ben, Saramathi and many other women activists started the Women Labourers Union for those working in the Mills, producing textiles. They fought for women's rights and so on. In the year 1930, the influence of this Union named as "Purasabha Mahila Karmikara Sanghatane" was strong and had a great impact on the mills.

These women's organizations which were working in the social field connected with women's issues in the later part of freedom struggle totally involved themselves in the National Movement. After the attainment of Independence, they started thinking and worked in the direction of implementation of programs for the uplifting of women. They joined their hands with the Government and totally accepted the views of the Government and it's functioning with regards to women. Women's movement and women's organizations did not receive much attention, since importance was given towards the attainment of Independence. As it was believed that women's development would automatically take place after the attainment of India's Independence.

WOMEN'S ORGANIZATIONS UNDER THE ADMINISTRATION OF THE GOVERNMENT:

Women's movement and women's organizations did not receive much attention in the later decades. Since importance was given to the gaining of independence, it was believed that everything would automatically progress after the attainment of independence. India's independence brought in a great deal of hope.

Another notable feature was that India emerged as a Welfare State based on Socialist principles. Women leaders and activists were either nominated or elected to various posts of authority. They were also found on committees and in decision making bodies, which implemented plans and women's, welfare programmes. Those women who had participated in the freedom movement got this kind of opportunity. The government consulted them before taking up the major actions.

CENTRAL SOCIAL WELFARE BOARD: In 1953 the Government established the Central Social Welfare Board to promote women oriented programmes. Special efforts, grants and aid were provided for this purpose throughout the nation.

WOMEN'S BUREAU: It is national machinery, which implements policies and programmes with regards to women. It also suggests for bringing about amendments favoring women. The Women's bureau also helps for implementation of laws protecting women's rights in the field of economy and is also trying to bring about equality by removing gender discrimination. It helped for the upliftment of women and also enabled them to enter the main stream of economy.

WOMEN and CHILD WELFARE DEPARTMENT: To cater to the local women, the women's and child welfare department was started. It has been trying to work at the grass root level. It has shifted from welfare to development and now to empowerment of women. One of the main objectives is to bring women to the main stream of life. The department provides all round development and does not stop seeing women as producers and providers, but as individuals with a right to live with human dignity. It has divided the activities into three major divisions:

- 1) For women
- 2) For children
- 3) Social device programme.

It has set up programmes catering to the local needs and also has named them according to the culture of the sand. Ex:-Sharma Shakthi, Arunodaya, Vikasini and Sthree-Shakthi. It also has

programmes for the distressed women, widows, and devadasis the like. Importance is also given for funds to improve their status through income generation programmes. Grant in aid is provided for NGO's and government bodies to establish rehabilitation centres, shelter homes, hostels and crèches.

1. Scheme of assistance to women for taking up Job :

As women lack training in the job oriented courses and as they are found less in number, in these courses due to various reasons like lack of encouragement, not able to pay fees etc., the department has started a scheme which shall pay scholarships to women who are interested to undergo short term technical courses in polytechnics.

2. Swa Shakti Scheme :

To help the distressed women, to engage themselves in income generation activity, which would help them to become self reliant under 'Swa Shakti' programmes, N.G.O's and other institutions were provided with funds to start training cum production centers. They helped the distressed women with stipend along with raw materials provided in these centres.

3. Scheme to support law graduates :

To encourage women's education, especially in the field of law for those women whose family income is below Rs.40, 000.00 per annum, the scholarship fees along with the amount required for extra expenses is paid. The department also provides the amount required

to register themselves in the bar-council, after completion of their studies, which is needed to start their practice.

4. Empowerment of Women through political participation scheme :

With the intention of promoting leadership qualities amongst the newly elected Panchayat / Taluk and Jilla members, training is provided to them through Non-Governmental organizations and other institutions that in turn is supported by the department, with the main intention of developing women's perspective. Amongst these women organization that help them for proper utilization of schemes and programmes, especially meant for women.

5. Indira Mahila Awaj Yojana Scheme :

With the objective of bringing about socio-economic upliftment amongst women, living in backward areas or rural areas. Ten blocks were distributed in five districts of the State like Raichur, Bellary, Bijapur, Chitradurga and Mysore etc. At taluk level, these blocks have been registered under the 'Indira Mahila Awaj Yojana and rupees six lakhs have been provided for women to engage in socio-economic activities and about 2,900 self help groups has been benefited by this scheme so far.

6. Scheme providing Hostel facility for girls :

To support working women and to lessen their problems, especially related to the security and accommodation, which is one among the basic requirements for women is provided by the

department Under this scheme, about 70% of the required capital along with Rs.10,000.00 for purchasing of the equipment for the working women, hostel is provided by the department to the trust or organizations who come forward to start these hostels. With the same intention, crèche facility, that provides sleeping and other necessary facilities for children up to the age of three, is also provided. Funds are provided to the organizations, which would come forward to start them, that would help working women both in rural and urban area as women find it difficult and would quit the job for this purpose.

7. Udyogini Scheme :

With the intention of promoting entrepreneurship amongst women, under the Udyogini Scheme, Rs.5,000.00 is provided for women with the low interest along with the subsidy and also women find it difficult to pool in the required capital and in the case of loans, there would be lot of procedures involved. The Department through various financial institutions provides this loan for the women.

8. Scheme to promote Literacy :

Schemes are undertaken to promote literacy amongst girls, especially in the rural areas and as dropout rate of girls are more, when compared to boys. To encourage female education up to tenth standard, free hostel facility is provided along with the scholarships. Incentives are also given for attendance and other activities along with providing necessary articles for their studies.

9. Financial assistance scheme to destitute women :

To promote marriages of devadasi's, Rs.5,000.00 and Rs.10,000.00 is given to people to encourage widows remarriages by the department. that has social empowerment of women as its objective and tries to create awareness amongst the public by putting the stop to the Taboos and norms, which hinders such marriages.

10. National Maternity Scheme :

Under the National Maternity Scheme, Rs.300.00 is paid to the women after the delivery. This scheme helps women who are below the poverty line and as a result it would help both the mother and the child. It is provided to women above the age of 19 years.

11. Nava Jeevana Scheme :

To engage distressed women, the department provides income generation activities, which help them to enter the main stream of life. Under the Nava Jeevana Yojana, the department provides Loan with low rate of interest, as women find it difficult to pool the capital to start their own enterprises. The Women and Child Welfare Department has also implemented many schemes and programmes for children like the Arunodaya Scheme, Jagruthi Scheme and so on, where poor orphan children are provided with food and shelter facility. Foster care is made available for children. The department provides all the necessary funds for the institutions to provide the above necessity along with education and health facilities.

The minimum calorie requirement of a person per day i.e., 350 calories is provided both for mothers, as well as her children, which helps for their development. To ensure that all these programmes

would reach out to women and children, many special officers along with child welfare officers are appointed by the department, which ensures security to distressed women in various fields. The department also has a separate cell, which creates awareness amongst the public about women's problems, where seminars, workshops and other activities are organized, either through other organizations, where the department supports it, by providing finance or it would carry out these activities on its own.

With the intention of encouraging organization to enter this field and to render service to the distressed women and also with the intention of encouraging them, the department on March 8th during Women's Day celebrations presents Kittur Rani Chennamma Award to those organizations that have excelled in this field annually. The department has implemented many more programmes for Welfare of socially dissents who are put up in Juvenile homes and Remand homes.

SCHEMES :

Various schemes implemented by the Women and Child Welfare Department has been working in the direction of empowering of distressed women. Some of the schemes which have been of help to distressed women are as follows :

1. Schemes of assistance to women for taking up job oriented courses : This has been helping many women to take up this course which would help them to become economically self reliant as scholarships are paid. This scheme is also helping to promote education amongst women, as one can come across less percentage

of women in job oriented courses, especially after passing 10th standard.

Swa Shakti Scheme : In this scheme many women are being benefited, as they are involved in income generating activities. They are not only able to support themselves and their children, but are also able to contribute to the economy of the country.

Assistance to law graduates : This scheme has been helping the young women to carry out their education in law (LLB). Assistance has been provided to many women who find it difficult to pay their required fees. In order to promote economic empowerment amongst women, the fee required to register them in Bar Council is paid, after completion of their graduation.

Empowerment of women through political participation : This scheme has benefited women who are elected to Panchayat upto District level, where the Department, that help them to carry out their work, as most of them are illiterates and are new to the work, provides training. It helps them to run the administration smoothly.

Indira Mahila Awaj Yojana : Attention is paid to distressed women by providing financial support to enable them to become economically contributing members to the family that in turn would help them to take decision on their own and also to enter the main stream of life.

Udyogini : This scheme is specially helping distressed women with financial support as women finds lot of problems in pooling the required finance to become economically self reliant as the name itself

indicates the same intention of providing assistance to distressed women.

Along with the financial support, the department has these types of schemes as mentioned above, that helps distressed women to become socially empowered along with the economical empowerment. These women have to face lot of hurdles if they want to get married. The department is involving many widows and devadasis in these schemes to enable hem to start a new life.

Working women's hostels, crèches, scholarships and many other facilities are provided by the department for the distressed women, which are helping them to become empowered.

THE PLANNING COMMISSION: As importance is given for women's upliftment in the five-year plans, information about 9 five-year plans, that the Planning Commission of India have implemented from the year 1951, are mentioned below. The first five-year plan was started in 1951, and these plans were started for the development of the country in all the fields and women's development is also possible through implementation of this. The five-year plan has stressed for starting various departments and boards to promote welfare activities. The Central Social Welfare Board and has been functioning as an umbrella for many organizations, which have been rendering services to women in different fields, was started during this period..

The second five-year plan paid attention towards economic upliftment of women through encouraging them to form groups or Mahila Mandals, which would in turn be provided with necessary economic support to start or carry out economic activities that would

help women to enter the main stream of life. The plan aimed to reach out to the grass root level in its period.

The third five-year plan emphasized on implementing programmes with regards to the women's health. Arrangements were made for supplying of nutrition and other supplements to both women and children. Vaccination and immunization programmes were started. All efforts were taken to reach out to the grass root level.

The fourth five-year plan consisted of the annual plans. Importance was given for the development of primary sector like health, education and economic fields.

In the fifth Five-year plan, there was a shift in the economic field, which is from welfare to development. Many schemes were introduced which promoted women's development.

The sixth five-year plan adopted the multipurpose approach and emphasis, that all the schemes and programmes should have multi approach, instead of specifically tackling the women issues.

The seventh five-year plan stressed for economic upliftment of women and has started many programs to encourage self-employment amongst the women.

The eighth five-year plan has emphasized that all programmes implemented, so far should by-pass women. Importance was given for women's economic self-reliance through providing loans and other facilities like subsidy and so on.

The ninth five-year plan emphasized for women's empowerment in all the fields and gave attention towards implementing gender sensitization programmes along with emphasizing for strict implementation of all the programmes, which have been introduced for women's empowerment.

Thus the Government is trying to create an environment, based on equality and is catering to the needs of women. Many policies like National education policy, Nutrition policy; Policy on girl child are continuing their assigned programmes.

The urbanization and industrialization had its impact on women also due to mixed economy and enthusiasm to improve the condition of the families; women in large number entered the market. They either found jobs in educational field or in the field of medicine, as many were unskilled, the entire unorganized sector was open for exploitation. Under the disguise of Indian culture and tradition, women were forced to accept subordinate positions. Women were expected to work efficiently both at home as well as at the working place. As a result she became beast of burden.

Increase in mortality and morbidity rate of women and increase in crimes against women led to decline in women's sex ratio. This led to finding out as whether really any progress was being made regarding women issues that gave a pitiable picture of women in its report towards equality that served as an eye opener both for the government as well as women's organizations.

Though Government implemented various programmes through different plans and projects for women, it was not successful because

of various reasons like negligence at administrative level, bribe acceptance, sex discrimination and so on.

Although many projects and programmes appeared attractive in the beginning, but were not successful due to lack of implementation of these programmes at the proper and required time.

This was the major draw back, with regards to implementation of programmes for the women, on the other side when it came with regard to viewing and seeing the direction or angle of the women's issues. The Government still saw it from reform point of view only. The problems connected with women were dealt along with the issues connected with the nation and even with matter regarding women's progress. For ex: - When laws were framed with regards to the Medical Termination of Pregnancy Act (M.P.T.), the Government, keeping the women in mind did not do it. It was done with regards to population control and keeping family and its welfare in mind. Major draw back at thinking or at the planning level itself was not able to yield the expected result.

As a result, the report towards equality was proposed by the Government, which resulted in two different ways. First one was the starting of the voluntary women organization and the second one was, that the Government provided all the support needed for the non-Governmental organizations (N.G.O's) to enter the field and to actively take part. The Government, only with the intention of shouldering all its responsibility on these women's organizations, did this. The Committee on status of women in India (C.W.I.) was setup.

For the first time, March 8th was celebrated as women's day irrespective of class or creed. The united women's left conference held meeting at Pune where women issues were dealt and at Trivendrum women activists and scholars held another meeting which helped for planning and implementing new policies and programmes for women. Permission was granted by the government for women's organizations to enter the field known as NGO's during this period as the women's movement re-entered the Indian scene with great might and force. Understanding the seriousness of the problems faced by women, matters, which were earlier considered, as personal issues were made public like dowry harassment, rape, domestic violence and battering women. To tackle women's problem connected with poverty, trafficking of women etc., Along with the existing women's organizations the NGO's took new feminist stand. They re-entered with the objective of equality. Women issues were tackled from a new angle (women's perspective). The ideology that was being carried from the colonial period till 1975, (distress women) their upliftment, and reforms were completely removed.

VOLUNTARY WOMEN'S ORGANIZATIONS AND NON-GOVERNMENTAL ORGANIZATION :

New development or growth was visible in women's organizations only after the declaration in the year 1975 as women's international year. The commitment towards equality set up by the Government in its report upheld the failure of both the Government and all the departments working under it, in handling issues connected with the women. On one hand the report suggested that the Government and its department to tackle women's issued in a different manner and on the other hand, it suggested the persons either

involved in women's movement and in women's studies (activists, thinkers) to take necessary steps for women's upliftment. As a result many voluntary organizations were started with the main objective of equality and around the year 1975 like 'Samatha' of Mysore, Manini of Bangalore, Prathibe Sangha of Mysore, 'Vimochana' of Bangalore. 'Shubadha' of Mangalore, 'Jagruthi' of Dharwad and 'Vimochana Devadasi Punarvasathi Sangha' of Athani. Voluntary Women's organizations are those women's organizations, which do not receive any help from the Government or any other agencies. Work is passion for them. Their principles are based on feminist ideologies. N.G.O's are those organizations, which depend upon the Government for financial support. They come out with schemes and programmes implemented by the Government for women's welfare along with various other programmes implemented by them. They act as mediators between the Government and distressed women.

MANINI: This organization was started in 1975, in Attiguppe area at Bangalore. It was started by a group of women who were educationalist. As most of the members were involved in educational field, importance is given for promoting women's education. Petty loans are also provided by this organization, which would help distressed women to become self-reliant. Legal awareness and support was created amongst public through conducting seminars, workshops and so on.

The organization has also conducted marriages of devadasi's and has worked for improving their condition. Networking is another activity that is given importance by the organization and Manini has been carrying out various programmes which would not only help for

women's empowerment but would also create awareness amongst the public about the women's issues.

PRATHIBE SANGHA: This organization was started at Kuvempu Nagar area in Mysore city. A group of women who were involved in various activities connected with women issues started it in the year 1990 with the object of improving women's condition and especially of those who were deprived. Women are initiated to form groups, which would help them to develop leadership qualities and strengthen themselves economically, educationally, socially and so on.

Awareness about gender discrimination is created through providing training. Women's rights, women and environment, women and sustainable development are the other areas in which the organization has been working. Street plays, puppet shows, public talks are conducted by this organization, which would help to create awareness amongst public about problems faced by the women.

JAGRUTHI MAHILA SANGHA: This organization was started in the year 1996 at the Vijayanagar area of Bangalore city. A group of women who are involved in various occupations have started this organization. Social empowerment of women is the area of focus. Shelter is being provided to distress women. Various activities like group formation arranging various activities like protest rallies, morchas, and demonstrations against injustice done to women is carried out throughout the state and especially in rural areas.

Legal and social support are given to distressed women who were the victims of atrocities like rape and acid burns which has been on an increase at present. Medium of folk songs, street plays is

adopted to reach out to the masses at grass route level. Networking has also been carried out by the organization and with help of it, many activities has been carried out which would help to better women's conditions.

Some of the common characteristics which one can come across in the above-mentioned voluntary women's organizations are as follows :

1. These women's organizations had the objectives really based on feminist thinking.
2. Women who received the education from the Universities were in the forefront.
3. Names like Samatha, Vimochana, Jagruthi, Manasa, Achala upholds the success, but yet indicate the problems of women. The names also uphold the influence of the left movement.
4. Women leaders of the women's organization have the same mindset as the people in the left movement. As a result they had participated in various movements organized by the leftists like Dalith movement, Marxist movement, Student's movement etc.,
5. They were totally unsatisfied with the functioning of the Government in relation with women's issues and had clearly understood the differences between the Ayogs and committees of law set up by the Government.
6. These women had the clear picture of the women's position in the society and also knew about the double standards followed by the Society wherein high status was posed off for women in the society and in reality it was just the opposite.

7. These women had a clear stand and were aware about the differences of the terms like women's reforms, equality, independence or freedom of the women.
8. They had also understood the cause as Patriarchal domination for the status (bad) in which women lived and had started working in this direction with the intention of finding out some solution for the women's issues.
9. They kept aside the tradition followed by the women from many centuries. They got down to streets, shouted slogans, arranged protests, rallies, and morchas against injustice done to women.
10. Along with tackling the women's problems of the present time, they brought both the Government and the public face to face.

As a result after the year 1975, women's organization were able to create new steps which received attention and became a landmark in the women's movement, both in the national as well as in the State level. Few voluntary women's organization like Sumangali Sevashrama and Vimochana later became N.G.O's. These voluntary women's organizations are based on radical feminism and follow it very seriously. Samatha Vedike, a voluntary women's organization which is based on the same principles has been chosen for micro-analytical study in the present study as it holds an important place in the women's movement and amidst women's organizations.

After thorough reexamining, its reformary functions in relation to the women's issues the Government accepted its failure and paved way for functioning of the non-Governmental organizations in this field. Women's organization's known as Non-Governmental organization's in this period worked as a supporting body for the Governmental departments as well as for the distressed women. Many women's

organizations enthusiastically came forward to work along with the Government in this direction, but due to differences of opinion, many women's organization remained outside and carried out their work. Keeping the differences of opinion on one side few N.G.O's and voluntary women's organizations merged with each other. They jointly divided to work under a platform with the main objective of women's upliftment.

Many important programmes have been framed and have been implemented with the firm belief and trust by the women's organizations. To talk about them though seems to be difficult right at this time, it is this point which would direct the activities of the women's organizations and it is also the point on which the survival and the direction of the women's organization's in the future is being dependent upon.

Later in 1990 Government along with women's organizations shifted their aims and objectives to empowerment. Many of the organizations did not accept the government funds. They choose their own fields and started contributing for the progress of women. They have been able to reach out to the grassroot level, which is a notable feature. They have been contributing to the fields like sevakshetra, household industries, sahakari banks, and educational institutions for girls, co-operative societies and are now working for women empowerment, which is the goal at present. Let us now study in detail the activities of some voluntary women's organizations.

SUMANGALI SEVA ASHRAMA:

This is situated near Hebbal in Bangalore city. It was started in the year 1973. Adult education i.e. encouraging women and girls to pass their 10th standard exams, coaching for girls, studying in different languages upto 10th standard is one of the activities of the organization. Conducting of tailoring classes and Bhajans in the evenings were carried out simultaneously. Handicapped women were also encouraged.

Now the organization has three baby-sitting centers, three anganawadis, three non-formal education centers, two schools up to 10th standard and a hostel for destitute children.

For empowerment of women in the fields of economy Sumangali Seva Ashram has started income generation programmes in 1978, where training and production centre were created. Garlands made of silk cocoons was started along with preparing articles out of metal wines. In 1982 Dairy and handloom unit were started. Later a women's centre for self-employment was started, where classes were conducted. Training in terracotta, handicrafts, preparing of phenyl, candles, soaps, tailoring, screen-printing, embroidery etc is imparted to the distressed women. EDP training is also conducted.

Due to increase in number of cases, related to women and especially family matters, a free counseling centre was started in 1989. Women facing dowry problem, battering, aged women who become shelterless and who are suffering from economic and social problems were provided with necessary assistance.

It also conducts camps and promote literacy camps for training volunteers who are interested to enter this field and work at grass root

level like slums, villages etc. Training camps for elected women of panchayats is also provided. The organization has formed Mahila Okkoota known as Cauvery Mahila Okkota.

In Shakthi nagar, a colony has been created with water, light, sanitation, road and other facilities for the people below poverty line with the help of foreign bank assistance and with the help of college students. Roads and school buildings are also constructed.

Basava Jayanthi is celebrated in a grand manner and sumangali seva ashrama celebrated its silver jubilee in the year 2000 and aims to help many more distressed women.

VIMOCHANA:

Vimochana was started during 1976 by a group of people working for the centre for informal education and development studies. It was started with the main aim of providing a platform to discuss women issues. Both men and women were members in the core group. Dowry problem was the first issue tackled. Survivors are the parents of the dead women due to dowry harassment were met and cases were filed on behalf of them. Awareness was created amongst the public by holding demonstrations, morchas and so on.

Legal assistance, counseling is provided to the distressed women. Social problems like sexual harassment, domestic violence, prostitution, women prisoner, rape victims, cheating and child custody maintenance problems are tackled.

As women were not comfortable to express their problem in front of men, they were removed from the core committee. Workshops, seminars, lectures were also held regularly to create awareness about the present women's issues. On Thursdays women dressed in black stand in public places with banners connected with issues presenting women issues worldwide. Vimochana firmly believes in democracy. It has a committee but does not have office bearers. It has a circulating library 'Kavya' where books written by women can be borrowed. It also has a book house, where women authors worldwide books are available through publishing and marketing "Sthree Lekha" encourages women writers.

SAMRAKSHA:

Samraksha is a women's organization working in the field of health sector. As the saying goes "Health is Wealth". it is working with the main objective of enabling women and men to lead a healthy life free from infection like sexually transmitted diseases and with special reference to HIV and AIDS. Samraksha was started in the year 1993 at Bangalore, which has enlarged its activities to Raichur, Koppal, Karwar, and Uttara Karnataka District.

It is first of its kind for the state of Karnataka and was started by a group of doctors who were actively involved with the organization "Samuha" working at the national level.

MEDICAL CARE – It is provided to HIV patients free of cost. Nursing services along with Physiotherapy is provided at 55 places in the Bangalore city along with the places mentioned above.

COUNSELING - Social psychological counseling is provided by specialist both for the patients and the family members about it. Home facility is also provided for those who request for it.

AWARENESS - Through street plays, puppet shows, pamphlets, mass media, awareness about prevention of AIDS, about having safety sexual habits and precaution from sexually transmitted diseases. About 4000 women sex workers are educated about it. Under safe healthy high way projects, doctor services are made available, literature is provided, importance of usage of condoms and other necessary steps is provided for truck drivers and other vehicle drivers to create awareness and prevent infection. Awareness through conducting interactive sessions with drivers, construction workers, rural women, school and college students are carried out.

POPULATION CONTROL – Awareness is created about population explosion and transmission of AIDS from mother to child is given by Samraksha. The organization has a hotline service number - 1097 where information could be sought about HIV and the organizations rendering services in this direction.

SHELTER – ASHA JYOTI and ASHA KIRAN are two shelter homes started by the organization at Koppal and Bangalore. Sneha Hasta is the home for children affected with AIDS or for those children who would have become orphans due to death of their parents having AIDS. Along with food, shelter, medical care, education training is provided for the inmates.

TRAINING – Doctors in different parts of the state are provided with training in special handling of those cases that are confirmed having

AIDS. They are motivated to start STI clinics at their own places which shall help to control the infection and at the present rate it is two percent in the state and eight percent in the country.

The organization has a governing body, three directors, fifteen staff members and many doctors and volunteers who are contributing in this direction.

SEVA clinic at Shivajinagar area in Bangalore works throughout the clock and the year except on Sundays freely for those who approach it, which is the part of Samraksha.

Financial support is provided by international agencies like W.H.O., AIDS Prevention Society of India, AIDS Prevention Society of Karnataka and many other donors, agencies etc.

BELAKU :

It is a women organization working for improving the health condition amongst rural women. It was started in the year 1995 at Kanakapura. At present the organization has spread its activities to 13 villages surrounding this area that includes a Lambani camp.

Awareness : Awareness about healthcare is provided for rural women especially during post natal and pre natal pregnancy period. Awareness is created amongst mothers and other women to take care about their health and that of children below 5 years of age. Mahila Mandals (Women Groups) were formed where information about health is provided by the members of the organization.

Social Issues . Social issues connected with the women's health is tried to be solved. Awareness is created about various ill practices carried out by people before and after delivery of child for women (myths and blind faiths) is tried to be removed completely due to which women suffer more as they are provided rest with non provision of nutritious food which is required more during the period.

Policy Making : Belaku is also striving hard to bring about changes with basic requirements relating to women's health. As research has been carried out with regards to this issue they have been working to bring about changes in the policies framed at different levels of the Government and the other agencies working both at national and international level like WHO, they have been successful in providing ambulance (autorikshaw) services for women to reach the hospital during emergency (labour pain). Belaku also has been providing health care services to women and children.

Income generation : It is another important area, which is tackled by the organizations, as it is one of the major factor preventing women from having access to health care. During their leisure time women are encouraged to prepare different articles out of recycled paper, which has the demand not only in the country but abroad.

Belaku is a registered body and has a dedicated staff. It has three directors who are doctors by profession. Belaku receives a financial support from various foreign agencies.

Along with the change in time, with changes in the concept relating to women issues like women's reform, women's equality, women's upliftment, self reliance, women's development, be it learning

of new languages like Hindi, English, sports like badminton, tennis, training like nursing, midwifery, typing to computers, learning Vedas, music, dance and other cultural activities and now to learning of self defense schemes like Karate, physical fitness, starting of sahakari banks, Co-operative societies, be it conducting of protests, morchas, holding meeting against inequalities and injustice done to women, women's from past 150 years both at all India level and at the state have been contributing and have made their voices clear and have gained their own position in today's society and is proceeding towards attainment of women's empowerment the long cherished dream.

CHAPTER – III

DISTRESS TO EMPOWERMENT: A JOURNEY THROUGH WOMEN'S ORGANIZATIONS

In this chapter attention is paid to identify different characteristics of the term empowerment and the means adapted by women's organizations of Karnataka for empowerment of the distressed women. The six major fields like shelter home, education institution, centers providing training, centers providing economic support, counseling center, organizations providing legal assistance located in different parts of the State of Karnataka is taken up for consideration.

The picture of the fallen women's pitiable condition is clearly visible. She has been living miserably by losing economic independence, social importance, by losing cultural values and political opportunities.

Two major questions which are central to women's studies is, how women lost the above mentioned opportunities and are living in the crater and what are the means that have to be adopted by women to come out of it

In the previous centuries also, after the evolution of mankind, men and women came together in order to fulfill the requirement or the necessities of nature. This resulted in both men and women staying together, which later became a practice, resulting in procreation (The continuation of the human cycle). In the later stages many changes were brought about like the Division of Labour. Women were assigned

the task of looking after children and taking care of the household duties. The strict following of this practice and various other causes led to considering women as the weaker sex resulting in the male domination (Patriarchal System building up of the Society).

Though there is a difference of opinion amongst the scholars regarding as to how the "Dominant Patriarchal System" came into being. They all accept the fact that Patriarchy received strength and boost to build itself strongly in the process of human development (Human Civilization). It was passed on from generation to generation and is dominating even in the so called modern age, which emphasizes for freedom and liberty of human kind where importance is also given for reasoning or thinking.

"The story of Civilization is the strength of men and women struggling from their helplessness and dependence on nature to freedom and their partial mastery over nature. In this struggle, women were longer identified to specific essential activities than Men and were there on made vulnerable to being disintegrated"¹.

As the process of civilizing (modernizing) of human beings began, capitalism and power (authority) grew up. The two powers filled in the society and they are at its peak at present. Though we can come across the declaration of women's emancipation, it is just done with the intention of making the domination of patriarchy still more powerful and strong. In such a situation, where the society is double faced regarding women, the birth of a women organization is definitely an adventure and it has to face many obstacles and difficulties. And in

¹ Creation of Patriarchy by Garden Corner, Oxford 1998, Page No.82

this context, the growth of women's organizations, the framing of various programmes, activities for women's empowerment and the intention beyond framing and implementation of such activities are discussed at length in this chapter.

Based on the organization and its activities (the field chosen for work) mentioned in the earlier chapter the important characteristics of the term empowerment is mentioned below :

A. SHELTER HOMES (WOMEN'S ORGANIZATIONS):

As stated earlier, the only field in which women were allowed to enter was the institution of marriage and family, which resulted in the making up of homes. Even here the patriarchal domination controlled women by imposing strict laws and rules. A sloka from Manusmriti says "A woman is not fit to be independent, when she is a child, she is under the protection of her father, in her youth, she is protected by her husband and in her old age by her son ¹. Women are brought up for keeping the home as the center and with the ideology that all the work (Lifestyle) should be knitted within the boundaries of the home itself and as and when the occasion arises, they are destabilized by the society itself. As a result, shelter homes were started as a remedial measure for distressed women.

Even in India, women suffered from social instability because cultural norms viewed women as dependents throughout their lives. Women's capacity to suffer silently in their conjugal homes is said to

¹ Women in Distress by Neela Debri – Rawath Publications, Page No.13.

bring credit to her parents and statements like this “once a girl enters the husband’s home, she leaves it only when she dies”. Practicing and upholding of such sadistic values resulted in Indian Women treating their husbands as lords or as their masters and to keep their problems within the four walls of the Home. Further following up of social evils and practices like sati, child marriage, purdha, prostitution (devadasi system) enforcement of strict widowhood etc., further degenerated the life of Women.

Thrambaka Egevens stree dharma paddathi (Guide to religious status and duties of women) translated by Julia Lessee, throws light on the situation about Indian Women. It is the only extant work devoted to women’s duties, written in the 18th century before the reformers started their programmes for women.

“Amongst the higher caste, the female child spends her youth, preparing for her marriage. Her parents arranged her marriage to the man of the same caste and status. She was to leave her parent’s home and come to husband’s home and was required to adjust to their customs and her husband was to be regarded as the Supreme God amongst all Gods and served accordingly. The fortunate women gave birth to sons while women, who gave birth only to daughters were treated with “De-stain”.

The aging women watched her children mature, marry and accepted the new roles of mother-in-law and the grand mother. If her husband died before her, she became a widow. With abstemious habits after his death, she was to devote her life to his memory and her impurity could never be removed and she was to live all her life as the most inauspicious of all creatures and had to faithfully perform her

duties. Women helped to maintain an ordered Universe“¹.

Historically women experienced these rules and perceptions differently depending on religion, caste, class, age, race and family hierarchy. In the second half of the 19th Century, there were reform groups in all parts of the British-India. They focused attention on Sati, Female infanticide, polygamy, child marriage, female education, devadasi system i.e., temple dancers wedded to the Gods and the patriarchal joint families. These activities acted as a stimulus and encouraged the reform minded individuals in other areas also. And gradually reformist organizations at the all India level began to emerge. One can come across a long list of reforms throughout the nation. By the turn of the 19th Century, Swami Vivekananda, the leader of an activist order of a Hindu monastery was arguing, “that women could become a powerful regenerative force”. In western India Mahadeva Govinda Ranade founded the National Social Conference to focus attention on social reforms. At the same time a journalist Berhamji-Malbani captured the attention of the British readers with his articles in The Times on the evils of child marriage and on the tragedy of the enforced widowhood on women. In down south Venkata Ratnam Naidu opposed the decade’s system and worked for their rehabilitation and Veerashiva lingam Panthalu worked for the upliftment of widows.

The Hindu society, proclaims of having given the highest status to women “where women are looked after well, Gods are pleased” (Manusmrithi). Even the slightest deviation of the rules and laws by the women folk resulted in the women being thrown out of their homes

¹ Women in Modern India by Forbes (Geraldine) Cambridge University Press, Page No.19

resulting in women becoming shelter less. As the socio-religious movement stood against the tradition and social norms, those who involved and identified themselves with the movement became shelter less. Thus women's organizations were started by the reformers in order to support the distressed women with the intention of providing immediate shelter, a basic requirement of the distressed women. It was Dondu Keshav Karve who started a women's organization at Poona. He practically tried to find some solution to the problems of the distressed women by imparting training to them and helped them taking teaching as their livelihood in the schools, which would impart education to girls.

Many reformists' opened widow homes in different parts of India including the state of Karnataka. The specialty of these reforms was their activities and ideology. It was rooted in personal experience. It changed those persons with whom they lived and worked. Issues connected with women were so very real and they responded to it with compassion.

Women's Organizations provided shelter (widow homes). It was the important item on the reforms agenda, which contributed to the emancipation of women. These widow homes fulfilled the immediate needs of the distressed women. Though these women's organizations were started by male reformers, it offered women only a few opportunities due to the existence of a strong patriarchal system, which prevailed in the society. Yet it laid a foundation for women's upliftment. Although widow homes worked in the patriarchal society amidst severe opposition, they were not crippled in the process. Due to education received by the distressed women in the women's organizations, many enlightened women started discussing women's

problems. They started their own women's organizations throughout the nation, which helped to tackle women's issues from women's point of view. Women rose up to become strong activists and also became leaders of women's movements, they started claiming equality and fought for women's voting rights. Women's organizations during this period united themselves and formed organizations at the national level. They fought for their cause and claimed that they were speaking and demanding on behalf of all women. The shelterless also sought admissions in to women's organizations. All the facilities were provided to these women.

During the freedom struggle women, from these organizations actively participated in all the movements irrespective of their positions and status in the society. Be the distressed women or the fallen women as liberating Mother India from the clutches of foreign hands was considered as the main objective. National leaders like Gandhiji gave them a blue print and encouraged them. He said "It was the rightful duty of the father to marry the widowed daughter and that it was not the re-marriage of his daughter"¹. He also called upon the distressed women to extend their view about their family and to consider all Indians as their family members. Thus the women's movement merged with the national movement, which resulted in India attaining its independence in the year 1947.

During 1960's and 1970's, Central Social Welfare Boards, Women's Bureau, Women and Child Welfare Department and various other departments of the Government introduced many schemes and programmes for the emancipation of the distressed women and

¹ Role of women-pocket-Gandhi series, Barratry Vichy Haven, Bombay publication)

supported the women's organizations which provided shelter, but it was the report towards equalizing which threw light about the actual situations of the distressed women. It urged non-governmental women's organizations and voluntary women's organizations to take necessary steps in this direction and the Government also paved way for more women's organizations to enter this field in large numbers. The women's movement along with women's organizations gained momentum after the year 1965 (declaration of women's international year) and since then women's organizations have been providing shelter to women facing problems due to various reasons like wife harassing, victims of rape, dowry harassment and prostitution. A holistic approach to women's problems is adopted by these women's organizations, which are providing shelter. Let us now study the activities of two women's organizations, which have been contributing in this field.

VIMOCHANA DEVADASI PUNARVASATI SANGHA: It was started in the year 1985 at Athani of Belgaum District in the Northern part of Karnataka, with the main objective of eradicating the social practice of dedicating young girls to the Gods, where they are either married to the God, the idol or to the worshipping place, the temple itself. Though the practice of the devadasi cult has been prevailing through ages in India, this system has reduced women to the state of common prostitutes.

'Vimochana' is a registered body and was registered under the Bombay Registration Act. It has office bearers and a governing body elected through elections conducted once in three years. With the intention of getting back the devadasi's social dignity and further empowerment, Vimochana provided them with shelter and other

facilities like education, healthcare, vocational training and employment. As education is one among the necessities to enter the main stream of life, devadasi's were provided with education for the past seventeen years.'1024' children from '906' families spread over seventy three villages in Athani Taluk were adopted. They were provided with the necessary articles like books and uniforms for their studies and also provided with food. Vimochana has a residential school, which is first of its kind in the country. This benefited about one thousand nine hundred and ninety two children of devadasis and they could continue their education up to the 10th standard. Children and women were also provided with computer training.

As devadasis were more thrown open for various diseases and health upsets, due to their involvement in the sex trade, regular and free medical checkups were conducted which not only helped curing the diseases, but also helped in the early detection of diseases. Free treatment along with medicine was also provided as health was a major issue (problem) faced by them. Medical care was also provided to all the school students through organizing medical checkups. Ambulance service is also provided during the time of emergency.

With the intention of making the devadasis economically self reliant, they were provided with the training in manufacturing consumer goods like making baskets, handicrafts, tailoring and knitting clothes. In the training cum production center, marketing facilities were also provided by Vimochana for the goods produced by devadasis.

They were encouraged to start their own enterprises by providing them with loan facilities. They found it difficult to pool in the required capital through the multi co-operative society, which had a

share capital of Rs.5.00 Lakhs with 600 members. There was ignorance and high rate of illiteracy. Awareness was created amongst women through conducting 'awareness programmes' about prevention of aids and population control, Vimochana also conducted summer camps for children. 180 marriages of devadasis have been conducted so far. Assistance was given to 282 devadasis for construction of houses. It has been working for the upliftment of devadasis and has been deeply involved in the movement, which aims to eradicate this social evil completely.

SANDHYA DEEPA: It is an old age home for women, situated at Uttarahally in the outskirts of Bangalore city. It was started in the year 1991 with the intention to provide security and shelter to the distressed women, who were discarded from the society due to various problems one faced due to old age, like the losing of a spouse (widow), physical disability, children settling abroad, due to ill health, weakness and also due to various reasons like non adjustment with new members in the family.

It has three staff members, a cook, warden and a woman to take care of the household activities like washing and cleaning .It has five office bearers, a president and a secretary and has 15 executive members and has 60 members. It is a registered organization.

As senior citizens become shelter less due to various reasons, distressed women above the age of 60's are provided with shelter. They are also provided with food thrice in a day and locker facility. Cots are also provided to them. Once in a month, free medical checkup is provided for the inmates and doctor service is provided when required in an emergency.

Attention is also paid towards recreation of inmates through conducting prayer meetings, bhajans. Indoor games like carom, dice and chess are provided for the inmates as they find difficulty in spending their time. Sandhya Deepa has also a colour television. They are also taken out for trips annually. From the year 1996, annual conferences have been conducted, where lectures are arranged to provide information about aging and problems connected with it and how to overcome them.

A few games are also arranged and prizes are distributed for the winners. Small gifts are also provided for all the delegates to motivate them to attend the conference every year and to build confidence and enthusiasm in them.

To create awareness among the public, Sandhya Deepa organizes seminars, lectures, workshops about issues connected with the problem of old age. It also motivates youngsters to render help to senior citizens. Inmates are allowed to visit their family members, relatives and friends and outsiders are also allowed to visit the inmates. Shelter Homes were the result of the social reform movement, which aimed to bring about social change.

Providing shelter to distressed women is itself an ideology, which came as a result of the movement. Distressed women cannot claim or demand anything as the matter totally depends upon the feelings and capacity of both the people and the organization. These services are provided as the society feels its responsibility or its duty. But the persons responsible for their distress fail to perform the duties easily escape and nobody even questions them. It is a major set back to this problem.

EDUCATIONAL INSTITUTIONS:

Men's domination over women was only through the denial of education to them. The de-linking of women from obtaining knowledge led to their downfall and their lives plunged in darkness. Women not only lost their control in social, economical, cultural, political fields but also lost their identity and were not even aware about the state of living. Women just became puppets in the hands of men, where patriarchal system dominated the scene in the society.

In the 19th century, women's question's bloomed large, what did women want? How could they be modernized? This also became the central question in the British India, because they had focussed their attention on this peculiar aspect of the Indian society. The British missionaries condemned Indian Religion, Culture and the Society in relation with the Rules, Regulations and Customs connected with women. Sir Herplus Resley criticized India's intellectual and political ideas. History affords no warrant for the belief that enthusiasm for one's nationality can be kindled and sowed in a degenerate society, which accepts intellectual and moral stagnation as the natural condition of its womankind. It cannot hope to develop the higher qualities of courage, devotion and self sacrifice which goes to the making of the nation ¹.

The first generation of western educated young men evoked reason as the touch stone for implementation of both types of education - "western education system and India education system" for women. In Bengal Brahmos were the first to introduce education for

¹ Women in Modern India – Geraldine Forbes, Page No.14.

women. Keshava Chandra Sen, the Brahmo leader fought for bringing women to the new roles and women were encouraged to conduct prayer meetings in public function and attend schools. He also introduced a new way of living. The discovery of the golden age (Vedic age ideology) and of the eras that had suffered a downfall, made it possible for the reforms for imparting education to women.

The later advocates of the social reforms combined rationalisation and appealed to the society to bring back the golden age. Slowly the public started understanding the miseries of women and took necessary steps (education) to improve the situation. Pandith Vidya Sagar angered his audience by his words "Countrymen how long will you suffer yourselves to be led away by illusions, open your eyes for once and see that India once the Land of Virtue is being over flooded by the stream of adultery and insisted the degradation of which you have sunk it sadly low. Dip into the spirit of your shastras, follow it's dictates and you shall be able to remove the false pit from the face of your country ¹. He campaigned for female education and led the movement in Bengal. Roy Saligram also known as Hunsur Maharaj, the follower of the Radha Swamy faith advocated the female education in his book – Premapatr. Amongst Muslims, Quaja Altaf Hussain Ali Sheikh and Mohammed Abdullah worked for providing education for women. Women's Organizations started by the reformers throughout the Nation imparted education to the distressed women, which was later extended to all women. However the Christian missionaries were the first to start the institutions for female education.

It was education, which led women to start women's

¹ Women in Modern India – Geraldine Forbes, Page No.13

organizations for their folk. Many women's organizations started during this period stressed for female education and became educational institutions, as it was the only way which could emancipate women from the clutches of men's domination, the result of which is visible to some extent in the later period.

The debate as to what sort of education should be provided to women continues to be uncertain for many decades. Girl's education included learning of new languages like Hindi, English, needlework, and playing on some instruments. Women's organizations during their time tried their level best to create a suitable environment for educated women so as to adjust themselves to the society and to successfully carryout their new roles as educated women, which they had to perform in the near future. As often educated women were isolated from their tradition allies. However there was serendipity of women in education. The knowledge or the information imparted to women was partial and was limited to a great extent.

During the freedom struggle, as the national leaders emphasized social work, many women either of the upper class or the upper middle class of the society started many organizations, which imparted education, both for girls as well as for women. However emphasis was given in this field to develop young girls as dutiful wives and patient mothers. Stress was laid for learning prayers, conducting meetings and bhajans. These women's organizations also served as platforms for conducting various activities, connected with the freedom struggle like flag hoisting, conducting prabhat pharies, marching in the early hours by the students and teachers and singing patriotic songs. In the later periods after attainment of India's independence, measures were taken up by the Government to impart the same education for

both boys and girls. It also introduced various schemes to encourage female education and especially during the five-year plans, education was stressed more. Mainly Boards, departments like literacy mission of India were started to promote education.

But in reality, the picture presented by the report towards equaling was just the opposite, which stated that the cause for large numbers of women's entry into the unorganized sector of economy was due to illiteracy or non-attainment of basic standards of education.

After the year 1975 (Women's International Year) many non-Governmental organizations and voluntary women's organizations have entered this field with various programmes where food and shelter are provided to distressed women to facilitate and support them to continue their education. Let us now study the activities of two women's organizations that have been working in this field.

1. DEVELOPMENT EDUCATION SERVICE SOCIETY (D.E.S): It was started in the year 1977 at Mangalore. As education had barely sprouted on the surface of the ground, women's organizations were given utmost importance, which included human perspective, with the intention of building a substantial society.

It is a registered body and has a committee of members who are involved in the field of education. It has office bearers and volunteers, who are involved in promoting the female education. To promote literacy amongst the distressed women and with the intention of increasing the literacy rate of women, night schools were started, so as to facilitate women to attend classes. Short-term courses of forty-five days were conducted along with providing necessary articles

required for the studies. To encourage women to attend classes, imparting of information was conducted through organizing various activities like games. Efforts were made to bring out the hidden talents. Cultural programmes were conducted during the literacy programmes.

In order to promote education, training is provided by the D.E.S. to groups. Here they are trained to conduct programmes specially designed to promote female education. Placement is also provided where the trained groups are put on to the fieldwork. Importance is also given by D.E.S. to provide livelihood for the distressed women, the tribal women and the indigenous women.

To create awareness about women rights, camps are conducted regularly, where information about women's rights is imparted to women along with the women's problems. Elected Panchayat Women members are provided with leadership training and are also provided with literacy programmes. The D.E.S. is also carrying out research with the issues connected with the tribal women. The result of which has been very useful in developing new programmes and schemes to improve the distressed women's condition.

1. SHUBHADA SOCIETY: This was started in the year 1980 at Kateel Town of Dakshina Kannada District, with the main aim of promoting literacy amongst women. As most of the girl children were not admitted to schools in the rural area, non-formal education centers (N.F.E.) were started by 'SHUBHADA' where girls are taught the basic education by using different technique like games and other equipments, specially designed with the help of raw materials available in the surrounding areas. To promote literacy amongst the

distressed women, special centers were started where emphasis was given to taking up the seventh standard and tenth standard public exams.

The distressed women were encouraged to form groups which would help women to involve themselves in developing their potentials, not only in the field of education, but also in combating problems which they faced in their daily life. The Shubhada Society imparts leadership development training to women. Training is provided suiting to the requirements of jobs and based on the interests of the distressed women (as to what sort of work, one would prefer to take up).

There is a lot of information about women in this field and it helps the organization further to frame various programmes, which would help Shubhada to reach out to the grass root level. Research work has been carried out on topics, 'tribal women'. Shubhada has been fighting for creating awareness about Women's Rights through creating awareness especially amongst the distressed women by arranging lectures. Apart from education, community welfare, issues connected with environment, providing access to different types of livelihood are the other areas in which the Shubhada Society has been contributing for the past twenty years.

Once in six months, a magazine is published, which contains the information relating to women along with activities of the organization. Shubhada has about two hundred and fifty members and it is a registered organization and has a governing body with office bearers. Though most of women's organizations, which started in the second half of the 19th century in the state, have become prime

educational institutions and have been working in this direction, yet women's organizations are not successful in bringing about total equality and education.

Education has not been able to put an end to patriarchal domination on women in the society. Due to various reasons the success has turned a defeat. Examples imparted by men were not a blessing. The educational skills were designed to socialize women to be even more obedient and dependent than before. They were trained just to become good wives and dutiful mothers and trained nurses for the sick and the old. As this sort of education was imparted by the women's organizations, women have been becoming puppets of the patriarchal system and they have accepted the ideals of men as their own. They have been moving in this path without realizing their own identity resulting in men looking down upon educated women whatever the standard they might have attained.

Though women's organizations worked as educational institutions they did not have the capacity to question the faults in the education system resulting in educated women becoming the second class citizen in a democratic country (India). Three groups, namely the British Rulers, the Indian male reformers and the educated Indian women, implemented educational programmes to Indian women. These three groups started women's organizations to promote the female education having their own intentions in mind. The British wanted their civil servants to have educated wives, to further ensure their loyalty. As they believed that educated Indian women would raise their children to be anglicized and as a result, women emerged as helpmates to their husbands as expected by the British. Reform minded Indian men were interested in developing a progressive

society. If Indian women were not educated, Indian society could no longer be criticized as dependents and backward by the British.

On the personal level, these men yearned for companionship and support that educated women could give them, as they advanced professionally. At the same time, they were scared that social reforms might complicate the task of arousing the masses and that imparting education to women would cause Women to go too far. Female educators of this time promised to graduate professional housewives. As a result many of these institutions were made geographically limited, communally bounded and caste sensitive and they imparted education for female only and by women teachers only. Even the curriculum was designed for gender specific socialization and this model of female education continued in the women's organizations started by educated Indian women till the attainment of Independence. For many more decades, these organizations have understood the limitation, where women were educated just to become good wives or mothers. The Government of India set right the education system by implementing the same education system to be imparted to all its citizens, irrespective of sex. Even after doing so, women's organizations have been imparting the old educational system, that is teaching of subjects like home science, music and tailoring. These organizations are still nurturing the feminine ideology i.e, grooming women with ideas of patience, tolerance and sacrifice.

Another drawback is that almost all the women's organizations, which imparted education, have become commercialized and institutionalized. There is a great demand for the seats by the students in these institutions. As a result, women are finding it difficult to enter the main stream of life.

TRAINING CENTRES:

In the field of imparting various skills and training programmes, women's organizations totally involved themselves during the later part of the 19th century. Granting of liberty and freedom to women to some extent for bettering their positions in the society and emphasis laid for women's education resulted in finding an answer to the question as to what the distressed women could do to become economically self-reliant. Many were not in a position to take up studies due to various reasons like aging, lack of interest for studies and family background.

Training in stitching, embroidery and preparing handicrafts was imparted to the distressed women in women's organizations, which were started by the male reformers in different parts of India. The following of the same pattern imparting training by women's organizations is found at the state level also. Women's organizations started by women introduced many more training programmes for the distressed women. The women's organizations which were started later in the period at the National level emphasised more on this matter. As girls and women hesitated to attend classes, specially trained tutors were sent home to impart training in tailoring and preparing household articles. These women's organizations achieved progress of women both materially and psychologically. The All India Level Women's Organization also helped the distressed women not only by imparting training, but also in producing goods. Attention was also paid for income generation through providing marketing facilities. They also worked for providing employment.

During the national movement and in the Swadeshi movement, the product produced by the distressed women like sarees, bangles,

and other consumer goods were sold by women's organizations and by leaders of both the national movement and the women's movement during fairs and festivals which provided economic support to the distressed women. The women's organizations started in the earlier part of the 20th Century in Karnataka had imparted training and skill to women as its major goal. Training was imparted to the distressed women in the preparation of articles from cane, doll making, cooking, and tailoring. Management of accounts was taught to women, which helped for the starting an enterprise of their own, and which also helped in providing a livelihood for many distressed women. Training in embroidery, handicrafts, typing, music, painting, preparing bags, spinning, weaving, screen printing, preparing of other consumer goods was also introduced by the women's organizations to uplift the distressed women. The women's organizations during this period throughout the state had adopted the same working pattern as the enlightened middle class women, who worked for the economic upliftment of women, mostly started them.

Due to the efforts of various women's organizations and people connected both with the women's movement and the national movement, women were able to train themselves up and take employment in some household and cottage industries, either as trainers, labourers or entrepreneurs. The National movement received much attention in the later period, resulting in India attaining its independence, which paved way for implementation of various plans, policies, schemes and programmes by the Government for economic programmes. The five year plans, which were started in the year 1951, gave importance for welfare activities and especially for the economic upliftment of women. In the 6th Five year plan, stress was laid on implementation of multiple approach in all the three major sectors i.e.,

health, education and employment. The intention was helping women to enter the main stream of life. While the 7th five-year plan paid attention towards self-employment of women and the 8th five-year plan emphasised that all programmes should help women, so that the Government could reach out to the grass root level. The 9th five-year plan emphasised for gender sensitization, which would help the empowerment of women.

Various Government Departments like the Khadi and Village Industry Board, the Karnataka Kara-Kushala abhivruddhi Nigama, Commercial Banks, the Karnataka State Women's Development Corporation (K.S.W.D.C.) and various Commercial Banks, are working for imparting skills, both for the Rural and the Urban women. Let us now deal in length the various activities of the Commercial Banks.

CENRE FOR ENTREPRENEUR DEVELOPMENT (C.E.D.): It was started at the Head Office of the Canara Bank, Bangalore and is a Central Government undertaking Project. It was started with the main objective of identifying and selecting women entrepreneur's for providing training and also to encourage potential women entrepreneur's to start or to establish their new enterprises. The CED also aims to help the established enterprises of women to improve their work through modernising the established units. It also aims to promote management skills by helping women to prepare project proposals for conducting market survey. The CED also aims to provide counseling and also to guide Non-Governmental Organizations and other Institutions in regard to promoting the women entrepreneur.

The CED has a training center at Harohalli for rural Women. About 650 women receive training every year. Free food and

accommodation are provided to women during the training period, which shall help women for their stay in the campus for a period of 6 months. It has a good library with indoor and outdoor game facilities. Training in various fields is given, which shall help women for self employment.

The campus is a huge one consisting of 1.75 acres. It has got a good library workshop and sports equipments. The cell also has a scheme known as Mahila Sushrusha Yojane where a Woman doctor is placed in the campus itself for medical help. A special lady officer with many other officials who are stationed here take care of the programme.

1135 self-help groups have received help in the form of rural credit of Rs.88.69 Lakhs. The head office puts forth the guidelines for the programme while the circle office implements these programmes (like EDP). They are located at Bangalore, Mangalore, Chandigarh, Tiruvananthapuram, Chennai, Hyderabad and Madurai. Through various schemes, 55700 women have received help and a Credit amount of Rs.11.14 Crores. About 500 EDP's has been conducted so far.

New information is passed on to women through a bi-monthly magazine. 'VIKAS', which supplies information about new packages, projects for the entrepreneurs.

The Bank is now concentrating on areas like Harihara and Davanagere, which are commercial areas and at Davanagere, it is planning to have a branch. The Bank being run by women is first of its kind in the whole district and is welcomed by the people.

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In addition to the women's specific and related policies in various plans and documents, the Government has also created a policy environment in which issues concerning women are dealt through implementing specific women's policies. As part of this, many policies have been brought forth over the years leading to action plans and programs in special spheres relating to women's issues like the National policy on girl child, in the year 1991. It emphasizes providing training for school dropouts of girl students between the age group of eleven to eighteen years and to start two hundred and twenty seven wings in institutions which impart training in various fields specially for women.

With the help of foreign collaboration viz., Norway, Norad programme and other programme like STEP have been introduced which impart necessary training for the distressed women.

Non-Governmental Organizations and Voluntary women's organizations have entered this field in large numbers, after the year 1975 and have deeply involved themselves in imparting training to the distressed women. Women are taught to prepare consumer goods like soaps, detergents, phenyl and candles. Training is also provided in dairying, making garlands out of silk cocoons and other articles which are in demand in the public along with traditional items like knitting, tailoring, embroidery, terracotta, weaving and spinning. Let us now study in detail the activities of two women's Organizations which have been working as training centres.

BIJAPUR RURAL INTEGRATED SOCIETY: It was started in the year 1989 at Hanagund of Bijapur District with the main aim of

providing training to the distressed women in rural areas, which would enable them to enter the main stream of life.

The Society was started by a group of women and has a governing body with office bearers. Training is provided to the distressed women in preparing baskets made out of bamboo, which is in great demand in the market for storing the fruits grown in the region. They are also taught preparing different articles out of bamboo, as it is available in plenty. In the surrounding areas of Hanagund, there is a demand for the articles prepared out of the clay (Porcelain and terracotta articles). Training is also provided in preparing them. Spinning, extracting wool, Knitting, tailoring and embroidery, are also taught. Preparing food products like noodles, pickles and papads are available to the distressed women.

As the percentage of illiterate women is more in the area, importance is given to education. In order to promote education, classes are conducted, which has led to the increase of literacy rate to some extent. As it is a backward area through arranging camps, lectures, information about cleanliness, preparing home remedies, information about various schemes about health started by the Government for the benefit of the rural people are done.

The distressed women are encouraged to form self-help groups, which would help them to involve themselves in economic activities through the credit scheme. Women are encouraged to start petty businesses. Information is also imparted about various schemes and programmes, implemented both by the Government and Non-Governmental Organizations to promote women entrepreneurs.

Apart from the above activities, it has involved itself in environmental protection activities and is contributing towards developing sustainable economic developments and has concentrated its activities in rural areas.

ASHRAYA: Ashraya was started in the year 1992 at Molakalmur Taluk of Chitrandurg District with the major objective of imparting training to women.

Women and Health, Women and Environment are the two major issues dealt by the Organization, where awareness is created amongst women. Ashraya has a governing body and has Office bearers who are elected once in three years.

Ashraya provides training to women in the field of agriculture. As most of them would either be involved with the work connected with agriculture in one way or another. They are trained by conducting short term courses, where they are taught as to whom to approach (officers of various departments, how to test the fertility of soil, about what has to be cultivated) Information about proper preservation of agriculture products is also imparted.

Information about various schemes like Jawahar Rozgar Yojana and TRISEM is imparted. Stress is laid for an all-round development of youth girls. Awareness is also created about women's reproductive rights. Efforts are made to bring about equality between sexes through creating awareness by arranging lectures and conducting workshops, where issues connected with women leading her to distressness are dealt at length.

Ashraya conducts classes specially designed to educate rural women folk to motivate the distressed women to attend classes, which would enable them to become self-reliant. From the past one hundred and forty years, one can come across imparting of the same training to women with one to two additions. These skills would help women to take-up jobs in the organized sector of economy, where one can come across maximum exploitation of women. Most of the skills are extension of the household activities, which do not have demand. Women are encouraged to take up training in preparing consumer goods and emphasis is laid on what skills she would have learnt earlier. Ex: - preparation of food articles and tailoring. As the small scale industries are able to produce these goods with fine finishing in a shorter period of time and in large quantities and are already producing goods, these types of training would not lead the distressed women to enter the main stream of life.

Up gradation of training programmes at the centers (women organization) which can impart new techniques and skills like computers and handling modern machines is the necessity of the hour which shall help the distressed women to find their livelihood and become economically self reliant.

CENTRES OF ECONOMIC ACTIVITIES:

The joint family system has existed in India for a very long period. As the number of family members was too huge at times exceeding hundred members contributing for economic development of the family. As patriarchy dominated the scene, men became the heads of the joint family, where man looked after the affairs of the patriarchal joint family.

Be it preparation of agarbathis, rope or weaving of cloth or transplanting young plants, storing of agricultural products, women equally contributed both inside and outside the home. The contribution for economic development though was by the women, the fruits were enjoyed more by the head of the joint family and by the men folk. Women even did not receive any share in the property, nor did she receive any respect for her contribution in this field. The plight of the distressed women was worse and she was exploited to the maximum.

The "Earlier part of 19th Century marked the beginning of the organised voluntary action as it is recognised to-day. During this period, there were numerous agencies providing voluntary services to the underprivileged and the weaker section of the society (Women) ¹ .

The question as to what the distressed women could do to become self reliant led to the imparting of training or starting of educational institutions by women's organizations, started by male reformers which would help them to become economically self reliant. The information about women's organizations, working for providing shelter, education and training has already been told above.

It was women's organizations started by women, which catered more to the needs of the educated and distressed women who were in search of employment. They were encouraged to take up jobs like teaching and nursing, and these women's organizations took initiative even to socialise and to create a new environment to adjust themselves to the requirements of the employments. In the state

¹ Women's development and Non-Government Organizations by Anjum Bhatia – Rawath publications, Page No.20.

various measures like preserving teaching and other jobs was reserved for women. They were also given promotions, increments and encouraged to take up jobs by the women's organizations.

The women's organizations started at National level introduced many more programmes to promote economic activities among the distressed women. Efforts were made in passing legislations for improving their condition. Women's organizations also worked hard to provide employment to women. During the National movement, women's organizations introduced many more programmes which would help the distressed women to seek employment both at National and State levels like teaching, music, painting, bhajans etc., They were also encouraged to take up teaching of new languages like Hindi and English.

Due to efforts of Women's Organizations and women connected both with Women's movement and also the National movement, women were able to take-up employment in large numbers. The middle class and the upper middle class Women were the most benefited people. European and American feminism had a great impact on them. Opportunity received once in the organized sector of economy would continue forever with equal wages and other benefits most Women aimed at this which slowly became the fashion of the day. The freedom movement received much attention during 1940, resulting in the country attaining its independence, which paved way for the implementation of various plans, policies and the programmes by the Government for economic progress.

**KARNATAKA STATE WOMEN'S DEVELOPMENT CORPORATION
(K.S.W.D.C.):**

The K.S.W.D.C aims to improve the economic conditions of women below the poverty line. It provides training for women with the intention of enabling them to join the main stream of life. Mahila Mandals, N.G.O's Voluntary women's Organizations are provided with the necessary information and financial support.

Training in computers and manufacturing articles are provided through various schemes for women between the age of 18 and 60 years. Along with financial support women are also provided with necessary help like marketing and counseling, which shall help them to solve many problems faced by them in the economic field.

1. **TRAINING :** To improve the skills of Women, both in the urban and rural areas, training is provided by the KSWDC. Women are provided with Rs.100/- as stipend, free raw materials in the training cum production centres. Training is provided in stitching, embroidery, computers, servicing of electronic goods, knitting and preparing Agarbattis, basket weaving, leather articles. Women's families whose incomes are below Rs.12,000.00 per annum are eligible for undergoing the training facilities.
2. **TRAINING CUM PRODUCTION CENTRE :** Voluntary women's organizations, Government bodies and Mahila Mandals who wish to carry out work in this field and who are already having experience prior to this are provided facilities by KSWDC to start centers. The items are Weaving mats, baskets, pottery, preparing building materials of less cost for construction purposes, threading of silk and screen printing. Out of the total cost 80% financial support is provided by KSWDC which can be paid within 50 months of time duration and the training provided is 6 months duration.

3. **MANE BELAKU** : To promote entrepreneurship amongst women, rural women are provided with financial support upto Rs.25,000.00. As loan amount subsidy is also provided to them with the main objective of promoting cottage and household industries. Example : Poultry, dairying, handicrafts, weaving handloom cloths. Women whose family income is below 12,000.00 per annum are eligible.
4. **SAMAGRA GRAMINA YOGANA** : Rural Women are provided with the same benefit under the above scheme. Those women as mentioned above are provided loans of Rs.25,000.00 with Rs.5,000.00 as a subsidy.
5. **SAMYUKTA** : Financial support is provided to women to become economically self-reliant. Women who would wish to start small businesses are provided with a loan of Rs.50,000.00 with a low rate of interest (2%). Half of the total amount is paid by KSWDC and the rest is paid by the other agencies like KSFC and 20% has to be borne by the beneficiaries themselves.
6. **UDYAMASHEELATA SCHEME** : To create awareness about entrepreneurship amongst youth and especially amongst rural women, NGO's, Women's organizations, colleges and other bodies are provided with financial support of Rs.3,000.00 to Rs.5,000.00 to conduct workshops and seminars.
7. **COMPUTER TRAINING** : computer training is given to women and girls after the completion of 10th standard or degree. That is a 4-month's course or 6 month's course is provided for those who are below the poverty line as this qualification is required for seeking jobs in the market. Stipend is also provided to them.

8. **UDYOGINI SCHEME** : To promote entrepreneurship amongst youth women above the age of 18 years are provided with loan upto Rs.50,000.00 and it is felt that new entrepreneurs face lot of problems for pulling the required capital. 40% of subsidy is provided for the disabled and SC and ST women.
9. **DAIRYING** : To promote entrepreneurship among rural women KMF, "Jilla Dairy Sanghas" along with KSWDC provide 80% of the required capital for the women groups who would wish to start dairy.
10. **REHABILITATION PROGRAMME** : KSWDC has also been contributing in this field. Devadasis and prostitutes are provided with training facilities and funds with 60% subsidies. They are also helped in the field of marketing, free medical camps, EDP's education for children, scholarships are provided by KSWDC. Women in Bijapur, Belgaum are reaping the benefits of this programme.
11. **RURAL WOMEN POWER DEVELOPMENT SCHEME** : A sum of Rs.39.00 Crore is provided to promote entrepreneurship in rural areas like Bellary, Kolar, Tumkur and Chitradurga. This scheme is also supported by the World Bank and the Central Government.
12. **MARKETING** : Along with providing training and financial assistance, women entrepreneurs are provided marketing assistance. On March 8th (Women's International Day) exhibitions are arranged. Women entrepreneurs are also provided with opportunities for selling their products at Taluk and District Headquarters throughout the State. They are also provided opportunities in conducting exhibitions annually at Mysore, Bangalore on various occasions.

13. COUNSELING CENTRE : Counseling is provided for new women entrepreneur and research scholars. Data are provided along with library facilities. Scholarships are also awarded to meritorious students.

Let us now study in detail various activities of the two women's organizations which have been working in this direction:

WANAKE OBOVVA WOMEN'S CO-OPERATIVE BANK: Banking is an important economic activity which leads to progress or development of any state or a country. The concept which is now slowly getting popularised is women's bank. Wanake Obovva Women's Co-operative Society was launched at Chitradurga in 1995 with the main objective of creating awareness amongst women about Banking. As most of women keep away themselves from banks, due to various reasons, women came into existence it is by women, of women and for women. The bank has a share capital of Rs.240.00 Lakhs and has 4443 members. Relaxation of the rules by the Reserve Bank of India with regards to starting of banks helped the members in mobilising the amount required to start the Bank.

The Bank was started by a group of Women. It has board of directors, representing women from all sectors of the society and has women staff only with office bearers. In order to encourage women entrepreneurs, loans are provided to women at low interest rates upto Rs.35,000.00. Loan is also provided to women for purchasing the necessary home appliances. In order to avoid women paying huge amounts of interest rates to the money lenders for the loans taken, petty loans are provided for women to carryout petty business. With the intention of encouraging young girls to study

further, study loans for educational purposes are also provided with a low percentage of interest rate.

Apart from the normal deposit scheme, which usually Banks have, this bank has the Obovva deposit scheme and Kasturba deposit scheme, which help to improve the saving habits amongst women. The bank offers special incentives for this. It is also trying hard to create awareness amongst women's small savings.

The bank has branches at Harihara and at various places surrounding it. It has membership strength of 2800. It plans to open up branches in more commercial areas like Davanagere, and is already behind this project by mobilizing the shares.

RURAL WOMEN'S FEDERATION, KOLAR (R.W.F.):

It was started in the year 1997 at Kolar with the main objective of enhancing the status of women through economic activity.

The Rural Women's Federation, Kolar is a registered body and has 500 members with Office bearers. With the intention of promoting economic activities, among distressed women, the R.W.F. has been encouraging women to form women's groups or sanghas. Mahila Sangha's Rural Women's Federation for the past five years has been dealing with micro credit banking, where women are encouraged to form groups in involve themselves in economic activities.

The Rural Women's Federation has been working in 155 Villages in Kolar district forming about 186 Women Sanghas and credit

worth Rs.63.00 Lakhs has been availed by the 100 Women groups (S.H.G.)

The R.W.F. has encouraged women to start dairies, as it would help them for income generation. Two dairies have been started by women and have been working in 2 different villages of the districts. The R.W.F. provides training for women in various fields like developing leadership qualities. It also provides training in starting enterprises of their own (for the distressed women) like petty businesses. Women are created an awareness about developing their resources and they are taught to handle the matters on their own by meeting the concerned officers and getting the necessary things like formation of good roads, construction of school building and getting electric power.

The R.W.F. has implemented many programmes connected with the environmental issues. It emphasis's on environmental protection and water conservation. As Kolar District is prone to drought, more than fifty water tanks are desilted for storage of water. It also campaigns for anti-pollution and four villages have developed community forests and have been reaping the benefits of it. It campaigns for women's rights, especially with regard to the dalith women.

Awareness about various schemes and policies with relation to economic activities is imparted. Emphasis is laid for starting small savings. Rural Women's Federation has been organising annual trips for its members.

Women are provided with jobs, which is left over by men and

which involves more of patience like teaching, nursing and typing. Though several programmes are designed for the distressed women to become economically self reliant, they are only encouraged to take up a few white collard jobs, which have already reached the saturation point and one can rarely find women in top level positions which includes risk and things like transfers. When it comes to the point of women starting their own enterprises, it would be the Government, N.G.O's and Banks, which would be in a position to lend loans, which have its own drawbacks and limitations. As Indian economy is turning more towards semi capitalism – investment of capital in smaller quantities, resulting in the women's organization's not being able to lend the required capital to the distressed women which is a major setback in this field. Even amongst the women, who have received capital, in the form of loans, with the intention of investment for starting industries, it is mostly utilised for the home itself either by herself or in her name by the other members of the family, resulting in mis-utilisation of funds. Women themselves utilise the capital as they are socialised and in the setup that "have come first". Women are not able to either invest or able to regenerate the received capital resulting in all most all the schemes just remaining on paper. So efforts have to be made in different directions by women's organizations for empowerment of women in the economic field.

COUNSELING CENTRES:

Issues concerning women have received much attention over the last two centuries in India. Significant advocacy and awareness were generated by the socio-reform movement, which was started in the 19th century, regarding issues connected with status and welfare of women. In the social-cultural field, granting liberty or freedom to some

extent to women for bettering their position in the society by the modern western culture, resulted in social reformers in removing inhuman practices from the Vedic religion which were practiced blindly under the disguise of social customs or culture and which were more imposed on Women. Example : Sati and enforced widowhood.

Women's organizations, which have served as the backbone for the movement, supported the distressed women morally (counseling). They were started throughout the nation including the state of Karnataka by male reformers, who worked seriously to find some solutions for the problems faced by women through providing shelter, education, training and counseling. The distressed women were motivated to lead a normal life, as they were labeled as fallen women, they were pulled out from the seclusion and leading a life of shame.

Changes in the field were more visible only after women started the organizations for their folk. These women's organizations provided an environment where the distressed women were able to openly discuss their problems. They were able to solve them as they belonged to their sex and as they were able to understand it better. At the National level, women's organizations emphasised for the development of self-confidence amongst women. Emphasis was also laid on boosting the morale of the distress women. The involvement of women in various activities of women's organizations helped women to enter public life and to fight for their rights.

The story of the women's role in the national movement is not simply one of the main notes that were told when to march and where to pick it. In the beginning a small number of Women played some roles in the movement. However small it exceeded expectations, the

National leaders deliberately cultivated linkages with peasants, workers and with women's organizations to demonstrate mass support for their position. Writers like Bankim Chandra Chattopadhyaya wrote Vande mataram (Hail to the mother), which became famous throughout the country. When the call was given to the Motherland, Womanhood was idealised with Nationalism. He also wrote the novel "Anand Matt" which was published in 1882. The writers of this period greatly influenced people and the divine image of women (Mother) brought them close and united them.

The perception of freeing the mother brought men and women irrespective of class, creed and other differences to work for the attainment of the same goal "INDEPENDENCE". As stated earlier, as the occasion demanded women's organizations also deeply involved themselves in the National movement resulting in women's issues occupying the second place in the priority list as it was thought that Independence would set right things.

Great leaders like Gandhiji encouraged the distressed women and motivated them. He appealed to them and said, "that Swaraj was meaningless without the implementation of social change. He initiated for women's upliftment. Women were not weaker sex. To call women weaker sex appeared derogatory to Gandhiji. It was men's injustice to Women. If example was taken to brute force, women were less than a man and women are immeasurably superior to men and without her man had no existence. According to him, man was responsible in reducing the rights of the better half of the humankind. The female sex was not the weaker sex, women do not know their tremendous power, which is hidden in her. Gandhiji was always advising women not to yield to men's pleasure. Then only she would be able to display to the

world and exhibit the innate of infinite strength that was latent in her. His aim was to arouse women against male domination and to realise their own capability. He held men for framing anti-women laws in the social value system. As he had made the laws, he had to pay the penalty ¹.

Women participated in all the movements. They even joined the Indian National Army (I.N.A.) of Subhas Chandra Bose). The nature of their work influenced how women saw themselves and how others saw their potentials and their contribution to the National development. At the same time, women's involvement led to shape their views of themselves and about their mission.

The freedom movement came to an end with the Country attaining its independence on 15th August 1947. The Constitution, which was, enforced in the year 1950, which is one of the largest constitutions of the world, upheld equality between sexes. It also passed many legislations for the favour of Women, which would help them to raise their standard and to become equal with men. The Government also set up many boards, departments and also implemented various programmes to bring about confidence in women. The Government started many counseling centres. Women's organizations also contributed in this direction. During the 1970 and 1980 decade, it was celebrated as Women's International year. Attention was paid to women's issues related to women's problems (counseling).

As many reports had presented a pitiable picture of women's

¹ Gandhi and emancipation of Women by Dr.Madhavi Yasina, M.I. sector, Jalvaya Vihar Noida, Pg. No.20).

position, along with the existing women's organizations "Counseling Centres" new counseling centres were opened. They tackled women's problems from women's point of view. Women in the centres expressed the issues, which were considered previously as private and personal matter, where solutions were provided by these women's organizations. The distressed women are no more considered to be the cause for the problems, they faced, as was done earlier and are no more treated as fallen women, but were provided support by rendering counseling service by women's organizations. Let us now study in detail, various activities of the two women's organizations working as counseling centres.

PRASANNA COUNCELLING CENTRE: It was started in the year 1977 at Bangalore with the aim of providing counseling service to the distressed women. It is a registered body and has experienced staff along with volunteers. It also has a governing body with the office bearers.

It is provided twice in a week for those who approached the center. Irrespective of the age, class or creed, the service is provided. Be the personal problems like adjustment problems or family problems, pre-marital or post-marital counseling is done. Free service is provided by expert psychiatrists and the matters disclosed by women are kept very confidential. 'Training' counselling courses are conducted for volunteers who are also provided with practical training, after the completion of the course, to help them to gain experience.

Workshops, lectures, seminars are conducted by the centre on various issues connected with psychology. Emphasis is also given for personality development, especially for adolescent girls. The

counseling centre is publishing two magazines annually, where information about various problems faced by the distressed women and as to how one would overcome them is discussed at length.

SOWHARDA FAMILY COUNSELLING CENTRE AND REFERRAL SYSTEM CENTRE: Sowharda was started in the year 1992 at Bangalore, with the main aim of providing counseling service to the distressed women and to work as a referral system centre. It is a registered body and has 50 members. It has a governing body with office bearers and staff members.

It is provided for Women facing problems before marriage and pre-marital counselling is also provided for the distressed women. Counseling is also provided for problems like tension, depression and drug addiction, Women facing problems arising out of divorce and harassment (post-marital counseling is provided). It is provided to women who are in need by the doctors of Sowharda. Psychiatric treatment is also provided. Medical checkup camps are conducted regularly, as it works as a referral system centre. The matter be it connected with health or connected with the mind (Psychological problem) is kept very confidential.

Free legal aid along with legal advice is provided for the distressed women. Police services are also made available by Sowharda, if the situation demands, depending upon the case or the problem faced by the distressed women. Sowharda conducts courses for adolescent girls where information on different professions is imparted which help them to choose their own field in the future.

It is provided for volunteers where they are motivated to take up

social work. Training is also provided in counselling which would enable them to render service. The distressed women are provided training in nursing, where they are taught to look after small children, sick and the old, known as "Nightingale Service". The service of which is provided to the public on request.

Workshop, seminars are conducted by Sowharda with the issues connected with Women and mental health and with the intention to creating an awareness about the problems faced by the distressed women in the public. Women's Organizations are not able to come out of the view that counselling or advice is always given to Women to adjust and go with the problems. The issues connected with women are complicated. If one observes carefully they can come across one issue getting linked with another issue and women are caught in the multiple structure which have several layers and to get their way out of these problems, there is a necessity of total change in all the fields which would enable Women to become empowered, but as the society itself destabilizes women when occasion arises, it is very tough for the women's organization's to give strong suggestions as the issues concerning women are so delicate and to reach the goal (empowerment) requires the efforts of the distressed women themselves . However serious attempts are being made by the counselling centres for empowerment of the distressed women.

LAW – CENTRE PROVIDING LEGAL ASSISTANCE:

Over the course of a century and a half, women's movements have turned to law as a way for securing their rights. "Social reformers and feminist activists have successfully lobbied for both, public and private regimes of women's life with the hope that law would some

how transform these realities" ¹. As many social evils like sati, child marriage, practice of purdha system, were in vogue in the 18th century resulting in women's position reaching its lowest point. In the beginning, efforts were made by the social reformers, women's organizations and women activists to pass legislations in favour of women, which hoped to bring about changes with regards to women.

The prohibition of the Sati Act, which was passed in the year 1829, was the first legislation to be passed in this direction. It was soon followed by the Widow re-marriage act, which was passed in the year 1855 followed by the Child Marriage Restraint Act in 1929. The amendment made to this act with regards to the age of both girls and boys was raised many a time.

The reformers carried out their fight in an extremely hostile condition. They were successful in passing this legislation and amidst severe opposition. Polygamy was the next social evil, which was to be abolished, followed by the social evil of prostitution. In spite of serious efforts made by the reformers in this direction, they were not completely successful in passing legislations during the colonial period regarding these issues connected with women. The attempt to bring about social change through reforms led Women's organizations to claim civil rights for women. The new found wisdom with experience gained by many women activists who worked for the Women's organizations recognized the dynamics of the political world which resulted in petitioning for universal adult franchise. This was also the result of education, which Women had received along with the back support of many British women who had settled in India, which resulted in women fighting for civil rights.

¹ Subversive sites by Rathna Kapoor Brinda Cosman, Sage Publications 1996, New Delhi, Page No.1.

The women's organizations at the National level were in the forefront in this struggle where united efforts were made by them to attain voting rights. The Montague and Chelmsford reforms was the first committee which worked in this direction. The South Barrow Committee which toured India, gave voting rights to educated women, which was followed by passing of the second act in the year 1935 where an attempt was made to raise the percentage of reserved seats for women. Even the Simon Commission was not successful in granting Indian Women their political rights.

As the freedom movement gained momentum in the later period, women's organizations completely dedicated themselves to this cause, as it was thought that Independence would automatically help them to attain the goal, which they fought for.

The attainment of India's Independence in 1947 and with the framing of Democratic Constitution which declared civil rights both for men and women irrespective of sex was welcomed by women's organizations and as well as women activists. The Indian Constitution even went a step ahead and passed legislations in favour of Women like SITA Act which made Prostitution as illegal – passed in the year 1956, which was followed by the Dowry prohibition Act – passed in the year 1961 and so on.

Despite these efforts made by women's organizations for the passing of laws, nothing much seems to have altered women's lives. As one can come across new means and ways adopted by culprits to harass women. As per crime Bureau report there is increase of rape cases in the Country, be it case of Banwari Devi or a foreign women working in Swiss embassy or a young girl in New Delhi, even with regards to avoid burn cases, there is a sharp rise especially in our

State. For example, in the month of September 2002, Shruthi Acid burn case that was registered where she was totally disfigured by a boy for not having responded to his passion. The acid burn case of the school teacher by her superior for not having listened to his commands (passion). As law is used as an instrument for oppression, it has to be used for liberation and also seems to be inherited from conservative patriarchal dominated society where familial ideology of women that is being a daughter, wife and mother is given most importance.

Women's organizations from the year 1970 onwards have concentrated their activities in campaigning to bring about amendments to the existing laws as it would help the distressed women to make proper utilization of it and would especially help them to access it. Women's organizations now have focused their attention for proper implementation of the existing laws favouring women who help distress women to seek justice but as to serve models for many more women resulting in helping to solve issues connected with women. Example: Many amendments have been made with regards to the Dowry prohibition Act, Succession and Inheritance of Property right of Women. Along with this work, women's organizations have been providing counselling for the distressed women along with providing legal assistance and legal aid. They have also been arranging protests, demonstrations and have been lobbying for providing justice for the cases which they would have taken up (individual cases of distressed women). Let us now study various activities of the two women's organizations, which have been working in this direction.

BAPUJI INTEGRATED RURAL DEVELOPMENT SOCIETY (BIRDS):

It was started in the year 1992 and is located at Chikkamouja Komahally, Huliya Taluk, Tumkur district. It was started by a group of women and is a registered body. It has a governing body and with office bearers, president, secretary and so on. Election is conducted once in three years in the organization.

Legal awareness is provided to women in rural areas about their rights through conducting training programmes where basic information about equal rights to both the sexes for education, and especially about laws with regards to their livelihood are provided. For example information about the minimum wages act, maternity benefits act, minimum hours of work act, is provided to women.

As the literacy rate of women is low in the area importance is given to providing education through conducting classes for women. Young girls are also encouraged to join classes. In case of dropouts, the girl children are asked to rejoin school. Group formation is another major activity in which the women organization is involved.

Women sanghas are encouraged to take up economic activities where they are also provided with information about laws regarding livelihood. Legal awareness is created through conducting workshops and seminars for women groups. Women and AIDS is another area of focus where awareness about the prevention of this disease is created. Information is given about various measures that should be adopted by women who easily become victims due to their ignorance, as there is an increase in the number of housewives becoming patients of this disease. The group office bearers and volunteers who are dedicated to the work carried out by 'Birds'.

HENGASARA HAKKINA SANGHA: (H.H.S) it was started in 4th T block area of Jayanagar in Bangalore city. It was started in the 1994 and is a registered body. It was registered under the Karnataka registration act. It has a governing body with the president and other office bearers. Elections are conducted once in two years in the organization. It was started by a group of women who were actively involved in the women's movement with the main objective to help the distressed women to lead their lives with dignity of which they are denied due to lack of awareness about their rights.

Training is provided to rural women through arranging camps at the taluk head quarters thrice in a year. Basic information about our constitution, equal rights endowed by it and Information about minimum wages act are imparted to them.

Para-legal training is also provided to the staff of voluntary women's organizations and NGO's, which would help them to carry out their activities smoothly. Camps are arranged twice in a year. The organization has been conducting training in places like Raichur, Bellary, Chikkamagalur, Chitradurga, Shimoga and Bangalore.

Awareness amongst the middle class women especially in urban areas about women's rights is carried out through using different forms of media like posters, arranging work shops, public talks, cassettes and T-Shirts about various problems connected with women which would help to lessen the distressed women's problems to a great extent.

Networking is another area in which the organization has been focused its attention. Legal awareness is provided to the distressed

women through contacting NGO's and other women's organizations that would already have formed women sanghas which would help distress women to fight out their problems unitedly as it is felt difficult to fight out the problems individually.

The HHS has also been working to bring about changes with regards to laws at all levels like courts and parliament. It intends to spread its activities to other districts in the state and has staff members and volunteers to carry out the work smoothly.

Limitations - more efforts have to be made with regards to creating awareness about women's rights. The lack of which has raised atrocities against women like rape and acid burns. The struggle by women's organizations for bringing about uniform civil court has to be re started which would help to solve many problems faced by the distressed women along with lobbying for the passing of legislations. Attention should also be given for bringing about social change, which are taking place at a very slower rate. And in this direction women's organizations have already started working.

The ideology of an Indian woman is that she is meek, submissive and self-sacrificing. Along with various ideologies added during the National movement and even before that she is an image of Goddess: Putting women on to the pedestal. The role model of Sita and responsibilities of transcending this culture which is biased and partial where the mother, Woman herself trains the daughter to be submissive and imparts the idea that she is born to be ruled by a man, where as to her son that he is born to rule womankind. This ignorance has led to women's downfall.

Even with regards to women's organizations the image portrayed is far from reality, resulting in women not making proper utilization of the services rendered by them. However serious efforts are being made to bring about social changes by women's organizations, which have been successful to some extent.

Merging the needs of the distressed women and fulfillment of the expectations by the programmes implemented by women's organizations are the necessity of the hour. In case of the distressed women who are seeking shelter to women organization more efforts could be put forth by both women's organizations as well as the society on those persons who escape from their responsibility resulting in women heading to distress. Even in the field of education women are made as puppets and are still shaped and moulded, based on the dictated of dominant. The patriarch system where importance is not paid for developing individuality, serious efforts should be made by women's organizations that are functioning as educational institutions.

In the field of developing skills and economic sector, the distressed women must be provided with free access to existing programmes and schemes. A slight modification of training in the centres, as the modern world demands a requirement of new skills and training in technology qualification like handling computers and big machineries must be made. It would help them to obtain jobs and also enter the main stream of life. Importance should also be given to create awareness about these training programmes.

In the filed of the economic sector more efforts could be put in by women's organizations and the society at large for simplifying the rules and regulations with regards to financial procedures. Women

hesitate to come forward to take economic activities. Efforts should be made to create awareness about the real meaning of the term economic self-reliance, which would help women to reap benefits of their hard labour.

With regards to women's organization, which provides counseling and legal support, tackling of women's issue from the root or base is necessary which would help for their empowerment. More efforts could be made by women's organization to create awareness about women's rights, as the dominant patriarchal system has become the major obstacle, which has prevented most of the women folk even from obtaining information about it. As this process would lessen its authority and power over women. Through this process speeding up of the social change with to regards to women's lives would take place.

However many women's organizations have been able to move a step ahead both at the state level and at the national level with regards to women's issues. Understanding internalizing and implementing the suggestions given by the women's organizations to the distressed women would help them to solve their problems. Developing a good relationship between the sexes based on equality and a holistic approach by the women's organizations is very much necessary which would lead to women's empowerment.

CHAPTER – IV

PROFILE OF AN ORGANIZATION - SAMATHA VEDIKE

In this chapter, a profile of an women's organization is presented as a microanalysis method is adopted for carrying out the research. To study or understand any subject in a complete manner requires an in depth study where information about the subject matters is collected and presented thoroughly. Importance is given for minute things known as micro analytical study. This method would help the study, reader and the researcher as well to really find out whether the information presented so far about the subject in the previous chapters is true.

Samatha Vedike of Mysore has been chosen for this purpose, which would help to substantiate the subject of the present study. This particular women's organization was selected for the title. The role of the women's organization for empowerment of the distressed women in Karnataka, Samatha Vedike is a voluntary women's organization, which is based on the principles of socialist and radical feminist ideologies. At present the organization is celebrating its silver jubilee year. It is functioning with the help of funds raised by the members themselves and since it has all the characteristics of a voluntary women's organization it has been chosen and subjected to microanalysis. Documenting any material about women's organizations or women's movement is very rarely found, as any matter connected with women is not thought to be worth preserving even with the organization Samatha Vedike more attention is paid towards its activities only. After our approach with the members and

request we were provided with all the documents, which they had, but it can be stated that the matter presented is based on the documented records which were provided to us.

Samatha Vedike is located at Mysore. For understanding the subject clearly some information about the place has been gathered and presented which would also provide an insight to the subject along with providing a background for the study. In the history of Mysore city, the period between 1970 to 1980 became the landmark years. Mysore witnessed the rise of many movements, resulting in bringing about social change, which has far reaching effects in the years to come.

Due to different standards of education offered based on the background of the class, sex, religion to which they belonged awareness has been created amongst the public. They were greatly influenced by the writings of this period, which emphasized on domination and various institutions involved in enforcement of it and the ways and methods, which could be used by the exploited, for getting liberated. Socialist ideas dominated the scene, where awareness was created amongst the exploited, which included dalit, women.

The Dalit movement (non-Brahmin) was the first to start, followed by various movements like the farmer's movement, the student's movement and women's movements. Non-Brahmin writers met at the Central hall of Mysore and protested against injustice. This was followed by forming the Association Barahagarara Haagu Kalavidara Koota (Writers and Artist's union). It strengthened the movement in its own way, by uniting the people. Awareness was also promoted of the women's movement.

The heat and the energy generated by the report towards equality and the emerging research data provided an intellectual foundation for the women's movement, throughout the nation. Autonomous organizations played a major role in awakening a new consciousness about women's problems.

In October 1974, a coalition of women activists organized the "UNITED WOMEN'S LIBERATION STRUGGLE" Conference at Pune. Over seven hundred women including Agricultural labourers, Professors, Police, Bank Employees, Teachers and Students met for two days to discuss a range of women's issues from Dowry to plain drinking water. Others followed this conference in different regions of India. What especially is significant about this conference is, the class, diversity of the issues brought under this question and this diversity was only possible in what Amla Dutt had criticized "as a new atmosphere of cultural Radicalism, made possible, a critic of the Rama-Sita paradigm. These women continued to focus on tradition, practices, beliefs and intuitions as sources of apparitions:

It also opposed violence against women, the institutional framework for the maintenance of gender difference and the impact of the economic separation on the day-to-day life of women. One of the first steps taken by the leaders of this movement was to break the silence, to expose the various categories of humiliation, atrocities, tortures and the individuals and the mass assault to which they were subjected.

This meant breaking down the images of the Indian women, as accommodative, as self-sacrificing and devoted to her family. It also necessitated an attack on the family ideologies.

As Mary Classesitessive has defined "The contemporary women's movement in India as similar to the women's movement in Europe in that feminist groups are dispersing without one centralized organization in which the political commitment from a language more leftist and liberal in CUSECS. This movement consists of organizations coming out of caste and class, rural and urban and involving both activist and academic women ¹.

The declaration of the emergency in the year 1975, which extended to 18 months led to all the movements coming to the position of standstill throughout the country including the city of Mysore. Through underground activities, the left first movement continued their activities. They secretly published magazines like "Swarajya", and "The Calcutta". and leaders created an awareness about equality and rights of the citizen by adopting different methods. Many women like Snehalatha Reddy and Tejaswini carried out underground activities in the state and got arrested. In the later part of the decade 1970 and towards the beginning of the year 1980, the newly awakened scholars kept up their criticism of growing power of the Central and the State Government. The women committed to women's causes, also joined their hands, where they criticised the family, the Government and the society at large, as being the cause for women's suppression.

The 42nd amendment made to the constitution, that is adding to the term socialist and secular, which made the preamble of the constitution as a sovereign socialist, secular, democratic, Republic of India, led to bringing about changes, which had far reaching effects in

¹ (Women in Modern India by Geraldine Forbes, Cambridge University Press, Pg.243).

the later years and during this period the women's movement was greatly influenced by the leftist movement, where emphasis was given to equality. The celebration of Women's International Year in 1974 led to starting of many women's organizations and the women organization "Samatha Vedike" was started by a group of women activists at Mysore, who influenced the above mentioned movements and had gained experience by participating in the activities.

Let us now deal at length, the various activities of the women's organization "Samatha Vedike" which has been specially selected for the present study.

SAMATHA VEDIKE – MYSORE:

Samatha Vedike was started in the year 1978 by a group of women who were involved in the field of education. As most of them were educationalists, they had worked for promoting literacy amongst women in the surrounding rural area's of the city and had realized the problems faced by women. The group also had attended the National Women's Conference, which has motivated them to do something for the women's cause. This led to starting of the Samatha in the coconut grove. "Samatha" is now located in the middle of the Saraswathipuram area of Mysore.

In South India, groves are found at the end of the places, be it village or city. In these groves, trees belonging to the same variety like mangoes, eucalyptus and palm. can be found. As coconut is the major crop of the area, one can come across coconut groves in Karnataka. Meetings, cultural activities, fairs and festivals would be carried out in

this place, which belongs to the people residing in that area (village) and this particular coconut grove, there was an open-air theatre. All the cultural activities were carried out here only. People specially preferred this, as the tall trees provided fresh air along with shade and during this period the play by, name "Samathe" was being enacted.

Samatha met once or twice in a month depending upon the necessity and as there was no modern means of communication like phone facilities, the correspondence was made through post or through word of mouth. It was found difficult to inform about cancellations or postponements of the meeting, which led to the insecurity of women members in the coconut grove during the evening times.

The activities of Samatha were shifted to the member's houses, where the meetings were conducted on twin basis. This also helped in the conducting of Samatha meetings regularly and to become more involved in the activities of the organizations. It started growing in a faster pace. Later the office meeting place was shifted to the garage of one of the founder members of the organization. The present office of the organization has been functioning at Door No.487, Preethi, Kuvempunagar, Mysore.

At present, Samatha meets on Wednesday's from 6 p.m. to 8.30 p.m. and it is open to the public. It also carries out its activities on Saturdays, Sundays and on General holidays. It has also been arranging trips for members for the past 15 years and has been working in the direction of providing up-to-date information by arranging meetings. Lectures are delivered by persons, be it academists or activists who are deeply involved and connected with

the issue, from all levels (National and International). Samatha has involved itself in all the mentioned below activities and in the women's movement.

As the name itself indicates "SAMATHA" or equality, the organization mainly aims to bring about equality in the society and to uplift women to reach this point (equality) by enabling the distressed women to solve their problems, which would help them to enter the main stream of life (empowerment).

The name also suggests the problems faced by women and indicates the goal i.e., equality. It is different from the names of the women's organizations, which were started in the earlier period like Abhalashrama, Vanitha Sadhana, Bhagini Samaj and Mahila Seva Samaj. The name "Samatha" also indicated that it no more saw women as dependent and weak and in need of protection.

"Samatha" has the major objective of real enforcement of the fundamental rights that is right to equality, endorsed by our constitution to all its citizens, irrespective of sex. Samatha also has been working on the guidelines of the socialistic principles, which are found in the preamble of our constitution and aims to create a society based on equality.

MANAGEMENT OF THE ORGANIZATION:

We shall now look into the rules of membership and the composition of the governing council and various aspects of the administration. Samatha has a different set of working pattern. It does not have byelaws like the other organizations but it has a set of

guidelines, which are followed strictly. Additions have been made to these guidelines and also if necessary changes have been made to the existing guidelines. Changes have been made more with regards to rules and regulations that govern the members.

Samatha Vedike is a non-registered organization and the organization purely functions on a democratic basis. The elected two conveners carryout the official work of the organization. When the organization is dealing with the activities like work connected with law, the strength of the members is taken into account. It is a non-profitable organization; hence the question of money does not arise. The organization does not come much into the picture and is carrying out its functions smoothly as a non-registered body. Most of the members feel that it was not necessary to register, as once done so, the organization has to adhere to certain rules and regulations strictly formulated by the Government so thus it has not been registered. Another cause being the organization has its own set of objectives and goes with a different working pattern, which is not liked to be disturbed or guided by any other organization or Government. Samatha has chosen to be a voluntary women's organization.

Another distinct feature of Samatha is, it is a non-political organization and has kept a distance from all political parties and even from members of such parties or with people who are connected with politics. It is a non-profitable organization.

OBJECTIVES:

Samatha aims to create a society based on equality between sexes and is contributing for women's empowerment through working

in this direction and trying to eradicating social evils and creating an awareness about women themselves, providing counseling and legal assistance. Most of the women are not aware of themselves and their rights. Through conducting lectures, workshops, seminars, awareness is created. Especially in rural area, women are not aware of various schemes, policies and programmes, implemented for women. Information about these programmes is imparted along with bringing out the hidden potentiality to the limelight. Awareness is also created about domestic work, where the work of women going unnoticed is highlighted by providing information about the economic value of the work of women rendered at home, as well as to the Country. An attempt is being made to bring about attitudinal changes among women themselves as well as the society. As most of the housewives feel ashamed to call themselves as housewives, due to which, they suffer from low self-esteem leading to depression.

Awareness is also created about social evils like sati, dowry, harassment, wife battering and issues like extra expenditure by the family of the bride's side, against religious practices, where women suffer and are made as targets. Samatha is also trying to create awareness about women's problems like adultery, bigamy, cheating cases of marriage, sexual harassment and problems connected with alcoholism. It also aims to create awareness about gender and sex discrimination, which is prevailing in the society. The organization aims to deal with issues connected with women as mentioned below:

COUNSELLING: It is provided once in a week on Wednesdays for those who approach the organization. Irrespective of the age, class, and creed counseling service is provided. Be it, the problems related with working place, family or personal matters like harassment, marital

problems and rape, free service is provided by the members of Samatha.

LEGAL ASSISTANCE: Free legal advice is given for the distressed women. If the situation demands, Samatha also makes police service available. The members of the Samatha, by following up the cases in police stations and at courts, depending upon the severity and the requirement of the case, also help women. Depending upon the situation, Samatha provides free legal service by referring cases to prominent lawyers and advocates, who in turn would handle the cases of the distressed women.

LITERACY PROGRAMME: As most of the members are educationalists, emphasis is laid for promoting literacy, especially amongst the rural women. It is believed, that ignorance and illiteracy are the causes, which lead women to distress of various kinds. Samatha conducts night schools with the intention of improving the literacy rate of women. By becoming members of the education committees, they are trying to remove sex and gender discrimination, which is present in the education imparted to the students. The organization also advises the Government for implementing new policies and programmes, which would lead to changes in the field.

Women are also provided information about their rights. Samatha is also involved in the process of providing literacy and training programmes for women who are elected as Panchayat members. Emphasis is laid for developing leadership qualities amongst them. Education is imparted to women with the intention of building up a society based on equality.

THE FORM: The form of the movement adopted by the organization for tackling women's issues is that it conducts signature campaigns; submits memorandums to the concerned authorities, Government and other institutions against wrong statements about women. Wrong-portrayals of women, protest rallies, demonstrations, morchas are also conducted by the Samatha which helps to take up immediate action against culprits by the concerned authorities along with creating an awareness amongst the public which shall help and prevent them from indulging in such activities in future.

Leaflets, hand bills and pamphlets etc., are printed and distributed by the organization connected with women's issues be it at the local level or the international level as it creates an awareness amongst the public about the real facts which helps to prevent misunderstanding about the issues.

Samatha does an exhibition of posters, as it helps to create awareness amongst those people who are illiterate. The posters are very attractive and can easily convey the message about women.

Samatha also uses the form of street plays, as they are able to convey the message and create are awareness amongst the villagers and the illiterate public. The members of Samatha also use the medium of folk songs known as "Samatha Geethe", where efforts are made to reach out to the grass root level in the form of entertainment.

Meetings, workshops and seminars are arranged by the Samatha, keeping the youth in mind, which prevents them from committing the mistakes like eve-teasing and drug addiction. Training is also provided to the Government employees working in various

departments, which shall help them to handle women's problems in a better way.

The organization has also brought out a magazine which helped not only to create an awareness about women's problems, but also helped for getting a picture about various programmes and activities conducted by other organizations or departments for women's upliftment in the city. It helps for keeping upto date information about the present study.

Various programmes conducted by the organization in the past fifteen years for the upliftment of women have been presented in the table below. As it is felt that documenting the work carried out by the women's organizations is not important we would not be able even to know about the work which is carried out silently by the women's organizations. Only when we approached the organization and expressed our intention about collecting information and documenting them and using it for writing purposes they welcomed it and provided us with all the necessary information and also started documenting their work. As there is a lack of proper of data about the activities and programmes carried out by the organization (due to poor documentation) for the first ten years, it has not been presented.

PROGRAMMES OF THE SAMATHA:

Table 1

SL. NO.	PROGRAMME	DATE
1.	Seminar - Harassment of women - Mahajana College	6-4-1996
2.	Work Shop - Women and the Theatre	26-12-1996 to 4-1-1997
3.	Protest - Police – Ill-treatment of Destitute women in Mysore	21-10-1999

SL. NO.	PROGRAMME	DATE
4.	Protest -Women Harassment	13-4-1999
5.	Protest - Against Barbarian of Police towards helpless women	21-10-1999
6.	Celebrations - International Women's Day	8-3-1997
7.	Celebrations - International Women's Day	8-3-2000
8.	Trips : Year 1989 to 2002 – Annual trips were arranged every year in the Month of October	--
9.	Media - A.I.R. – Women Quiz	October 1996
10.	Media - Miss World Contest	October 1996
11.	Meeting - Ideas of Gandhi and Feminism – Mahajana College	3-2-1996
12.	Meeting – Eve Teasing	17-2-2001

Programmes attended by the Samatha Vedike organised by other institutions for the upliftment of women and to create awareness about women's issues amongst the public, has been presented in the table below:

Table 2

PROGRAMMES ATTENDED BY THE SAMATHA

SL. NO.	PROGRAMME	PLACE	DATE
1.	Drug Addiction – Mysore Medical College	Mysore	18-3-1997
2.	Women Awareness – Rachana Trust and Rajyasampanmula Kendra	K.R.Pet	29-3-1997
3.	Women's Issues – Samatha Geetha	Mysore	28-3-1999
4.	Women's Awareness Programme		2002
5.	Saksharatha Vahini – "SARA – 60"	T.Narasipura	26-10-96 and 20-11-98
6.	Phamplets against Alcoholism - Kulikarara Sangha and Pragathi para Sangha Samsthe		14-12-96

SL. NO.	PROGRAMME	PLACE	DATE
7.	Women and Communal Violence – Ibbani		7-1-1998
8.	Harassment by Police – Press Conference – Odanadi		20-10-99
9.	Stree Jagruthi – Education	Bangalore	17-2-1996 to 18-2-1996
10.	Women's rights, Identity, Politics and family law	Bombay	2-3-1996 to 3-3-1996
11.	Mahila Upasamithi – Women's Issues	Mysore	October 1996
12.	Women's Harrassment – Mahila Adhyayana Kendra	Mysore	8-3-1996
13.	Role of Elected women in Panchayat and other governing bodies – Sarvodaya Mela		12-2-1996
14.	Women and Harassment		23-12-97
15.	Women – Education – V.V. Mohala Mathru Mandali		27-12-97
16.	National Women Conference	Bombay	28-12-97 to 30-12-97
17.	Women in Fine arts		25-11-97
18.	Women and Harassment		4-11-98
19.	Women and Activition		7-12-1998 to 8-12-1998
20.	IX Women National Conference	Hyderabad	22-12-99
21.	State level Women's Conference		January- 2001
22.	Dwani Okuta and RLHPC (Rural Literacy Health Programme)		8-3-1996
23.	Women's Issues	Bangalore	18-3-1997
24.	Nuclear Bombs	Mysore	23-6-1998
25.	Women's Issues – Mahila Police Training Centre		28-3-2001

SL. NO.	PROGRAMME	PLACE	DATE
26.	Women's Issues – Pragathipara Vedike – D.C. Office		5-5-2001
27.	International Women's Day	Mandya	9-3-1996
28.	International Women's Day	University	8-3-1996
29.	Women's Day – Pariyapattana Mairada and Hunsuru Mahila and Makala Kalyana Kendra		8-3-2000
30.	Women's Day – Dwani Mahila Okuta	Mysore	8-3-2000
31.	Women's Day		8-3-2000
32.	The Asian women's Human Rights Commission	Bangalore	29-2-2000
33.	AWHRCC Workshop – women's Issues	Bangalore	25-10-2000
34.	Women's Issues – Hunsuru and Nanjangudu		29-4-2001

The Samatha Vedike is also trying to create awareness about issues related to women at the academic level, which shall help to bring about changes in the society, and with issues connected with women through organizing seminars, workshops and street plays. Awareness is also created amongst the public about Samatha Vedike directly by developing contact not only with the distressed women but also with their families and public at large by organizing protests, morchas and demonstrations. As the media play a very important part in today's world, the organization is trying to create awareness about women's issues thro the media also and has adopted various forms. It is also trying to prevent the wrong portrayal of women in the media, which is affecting the society at large.

The organization has been carrying out protest rallies, morchas, and demonstrations, which help the distressed women to gain justice

at a faster rate. These activities also help to create awareness amongst the public to reach out to the grass root level. They can help the distressed women to contact the organization during the times of crisis, which shall help for finding out solutions for the problems faced by them. The organization is also involved in conducting public talks, meetings, workshops and seminars. It would not only help in keeping themselves with up to date information about women's issues but also to tackle problems in which they are involved. It would also provide information to the thinking tank resulting in carrying out their work in a more organized manner. The Samatha has been attending other programmes and activities arranged by other women's organizations and institutions working for the empowerment of women. Publicity about the organization is being done simultaneously. Samatha has been carrying out its activities in the above-mentioned manner. It has been able to carry out its activities in different directions simultaneously.

NETWORKING: Samatha believes in unity and in unitedly fighting the cause (in-equality of women). It invites organizations and other individuals to involve in its activities and also involves itself in protest morchas, organised by others. The members of the Samatha organization attend conferences, workshops, and seminars at all levels. Members of the Samatha also deliver lectures, presenting papers relating to women's issues when opportunities are provided.

In the earlier period awareness was created amongst the members by reading and analyzing books related to the women's movement and issues connected with women in all the works especially the black feminism. The members also attended the State and National level women's conferences, which helped for intellectual

development and for putting a strong foundation for the women's organization to start its activities. Lectures and speeches were also arranged by prominent personalities, who were experts in their fields and in these lectures information relating to women's issues were imparted like law, psychology and feminism.

Dowry harassment or bride burning that had started in the North had spread to South India also and became a major issue at Mysore. At Mysore awareness about this problem was created amongst the Youth through arranging lectures and a Workshop for college students. Samatha also participated in the protest rallies organised by other women's organizations against dowry harassment in front of the offices and the houses of relatives whose women were burnt alive. Awareness about women issues were also created by conducting exhibitions, where posters were exhibited on issues like the glorification of woman hood (worshipping as Goddess) and ill-treating the same women folk showing the double standards of the society. Posters on bride burning, issues of communal rights and violence done to women were portrayed along with the issues, which would give boost for developing self esteem amongst women were also depicted.

Themes on the benefit of unity, necessity of providing education and other facilities like health for women were also exhibited. To reach out to the masses at the grass root level, Samatha conducted Street plays and skits along with enacting plays written by others, which had women's upliftment, as its theme and also those, which highlighted the issues, connected with women. It also encouraged those troops and

institutions in carrying out the shows and this means was adopted, as most of the audience was illiterate and ignorant about the issue.

GUIDELINES OF SAMATHA VEDIKE :

The guidelines of the Samatha are:

1. Patriarchal oppression at home and in Society is the root of gender discrimination. This manifests itself in the form of violence against women, be it wife battering, rape or denial of opportunities in the different spheres of life. These are the main forms of psychological abuse and physical abuse that crush women. Samatha members will strive to identify the social root of oppression, extra relationship and fight against it.
2. Social dignity of women lies in her social recognition of her work. Gender bias in payment of wages, for the work and non-identification of women's work at home. The regreition commercialising of women's body, indecent representation of women's body through harmful drudging and technologies, are the issues that are needed to be systematically exposed and eliminated. Samatha members will join the women's movement to create a proper social awareness against all such social practices.
3. Progressive and democratic reforms in and compulsory registration of marriages and gender bias laws are necessary to provide equal opportunities to women in the Society. Samatha members will join hands in progressive reform movement especially for women's rights.

4. No member shall attend an other Forum or other meeting as representatives of the Samatha until and unless she has been permitted to do so by the Forum.
5. No member in her personal life shall act in a manner, which is against the principles of the Forum for which it stands. Complaint if any will be enquired into with in the forum and if guilty, the member will be asked to leave the Forum
6. Samatha is a secular, democratic forum, which is open to all women irrespective of their class, caste and creed.
7. No member is allowed to give any statement to the media on behalf of the Samatha without prior consultation with the conveners of the Forum.
8. Members are advised to practise restraints, while talking to the members of the public and to non-members. Each member is free to Air her view only in the internal meetings of the Samatha.
9. Each member is requested to put up a minimum attendance of 12 days in a year in the interest of both the individual and the organization.
10. No member shall collect signatures on behalf of the Forum except for a specific purpose, which has been discussed and approved by the Forum.

RULES OF MEMBERSHIP OF THE ORGANIZATION UPTO THE YEAR 2002:

Samatha does not have any members outside Mysore city. Rules for different categories of membership were done during the year 1978 and it is practically remaining unchanged. Two types of membership are provided to women i.e.,

- a. Ordinary or general membership
- b. Life membership.

Procedures are the same for both types of membership. There is a simple application form for membership and this application is submitted to the governing council and the committee discusses the suitability of the applicant and if it accepts the application, a woman is accepted as the member. Any person above the age of 18 years is eligible to apply for both types of membership. The governing council has changed the amount that has to be collected as the membership fee for both types of membership. Life members are expected to pay the subscribed fee in one lumpsum, where as the ordinary member has to pay the fees every year.

The first governing council fixed Rs.2.00 as annual subscription and Rs.100.00 as life membership and over the years, these fees have been raised to Rs.25.00 and Rs.250.00 for annual and life memberships. Now Samatha has about 50 members and it had upto 200 members in the years between 1980 to 1990. Looking at the present rate of membership, it is evident that the management does not encourage membership just for the sake of it, but it is interested in admitting a few women who are genuinely interested in the functioning of the organization.

ACTIVITY OF THE MANAGEMENT COMMITTEE:

Constitution of management committee, governing council and its composition till the year 2002: The management committee is responsible for the overall management of all the activities of the organizations. The governing council consists of members not less than eight and not above twelve. Amongst them, three members are elected as office bearers, two as councilors and one as treasurer. Elections are held once in two years, where the members of the council are elected and they in turn elect the office bearers.

The Governing council members have power to make rules and regulations for proper maintenance, administration and supervision of all programmes and funds. The governing council meeting is held annually on the 26th January. The elected councilors manage the day-to-day affairs, the administration and look after the official matters. The members are not supposed to handle any matter without bringing it to the notice of the other members or the councilors of the organization.

All the official correspondence to the Government offices or other organizations, letters of well wishers, important decisions like expenditure have to be recommended for approval and only after the approval by the governing council, the women members are to take any action regarding the matter. An attendance of twelve meetings per year, which are held on Wednesdays of every week, is compulsory to retain the membership of the management committee.

The management committee has the power of canceling the membership, if it comes across members out of their knowledge or intentionally having violated the guidelines of the organization. Even without issuing any prior notice, to the member, the membership gets cancelled. Some times due to causes like sudden death or members

not able to attend the meeting or any activities of the organization for a long period their membership gets cancelled.

ADMINISTRATION:

1. Two councilors with the support of all the members of the organization carry out the administration of works like co-ordination and supervision.
2. Matters related to finance.
3. Maintenance of the premises of the organization.
4. Management of services like counseling and court work.
5. Follow up of official matter, official correspondence etc.,
6. Management of records, minutes book of meetings, recording of the cases to the register, annual reports, publishing of special magazines.

PUBLIC RELATIONS: Annual reports, leaflets, handbills, pamphlets, magazines are distributed for those who approach the organization, to seek information about the organization.

MEDIA: Celebrations, workshops, seminars are also conducted by the organization.

FINANCIAL MANAGEMENT: Effective management of the finance is the backbone of any organization and the management of the Samatha has been very particular about the proper utilisation of funds. Samatha does not raise funds from the public, nor receive any aid from the Government The membership received by the organization is the only source of funds for the institution and if required more, the members themselves pool in the required amount. Right from the first annual report till date, one can come across the total amount collected

along with the total amount spent. The reports indicate that organization is self reliant, as far as the finance is concerned.

The accounts of the income and expenditure are always upto date and the governing council receives the upto date financial statements every year. The system of budgeting each and every activity is managed by getting a statement of financial requirement from the concerned person on the basis of availability of funds. The treasurer sanctions the budget policies relating to the utilisation of funds collected or accumulated. We find those adequate funds sanctioned for the day-to-day maintenance of all the requirements of the members.

PUBLIC RELATIONS: As a voluntary organization engaged in different activities for the women's upliftment, the organization needs more support of the people. Therefore public relations builds or plays a very important role. Both the members and the management are responsible for it. Most of the official correspondence will be looked into by the two elected councilors. The distressed women who come in need of help also play a very important role in it along with the persons, who accompany them like relatives and friends.

For those who come for an enquiry, members of the organization supply proper information along with information through providing materials.

Samatha has also been organising celebrations or functions and has been sending annual reports to all its members. Upto date information is supplied for research students, foreign scholars, and activists from the different parts of the country as well as abroad.

PROCESS AND PROCEDURES: For admission in to the Samatha Vedike, process and procedures in the organization. A written letter stating the cause for requesting the help from the organization should be given by the distressed woman herself, which is accepted by the organization. After considering its request, it is sanctioned. There are no rules for getting discharged from the organization; Re-admission is welcomed by the organization. There are three types of admission:

- a. Private admission.
- b. Public admission.
- c. Personal admission.

Having looked into the social context and the objectives of the organization and the factors which led to its establishment, administrative structure was set up to achieve the chosen goals. We may now move on to look into the cases needing assistance and what kind of help was provided by the organization over the past twenty-five years.

CATEGORIES OF ADMISSION: In the records of the organization, we can come across three types of admission, namely private admission, admission through the public and personal admission.

In the private admission, the distressed women are assisted by some one to seek admission in the organization. They could be parents, relatives or well wishers. For the purpose of analysis, they can be broadly grouped as major family members like father, mother, brother, sister and step father, and the second group includes conjugal family members like husband, father-in-law and mother-in-law. The next group includes those members who are relatives of the women

like uncle, aunt, grandfather and grandmother. This group also includes young relatives like son, daughter, niece, nephew, grand children and daughter-in-law.

In the admission done through the public, the cases are admitted either by neighbour, employees and the public. The admission includes cases referred to by the police and by the court. The woman or her husband, or her parents through the police seek the admission and these are usually the cases of marital conflicts, love affairs against the wishes of her parents or cases of extra marital relations. We also come across the police referral cases, where the police identified the need for the admission. These are the cases of women losing their way or attempting to commit suicide in the city.

The public, neighbours, employers interfere in cases when they come across women wandering aimlessly in the railway station or on roads and in public places. They are admitted with the intention of providing safety along with shelter, which is the basic requirement of the distressed women.

The public renders this assistance voluntarily when they find women in a helpless state and no close relative of persons would be found to help them during the time of crisis.

In the personal type of admission, the woman herself approaches the organization for admission. There are two different ways of approach made by the distressed women for seeking admission. They are the direct approach and the indirect approach. In the direct approach, the woman herself visits the office of the organization and in the indirect approach; various forms of

communication are used like telephone calls and letters to approach the organization.

The indirect approach is more used by the distressed women, as they would not wish to disclose their identity and their problems, unless they gain confidence, about the organization and this method would be used (personal admission) as the last resort, in most of the cases. Due to lack of awareness and various causes like illiteracy, social norms, which prevent these women, even to disclose the problem they would be facing which might also result in their death ultimately.

The time taken to personally approach the organization varies from a few hours to days or to years together depending upon the circumstances in which women are placed and their efforts made to seek the admission in the women organization or even to find solutions for the problems faced by them. Sometimes finding a solution is found difficult by the women's organization also. As the distressed women are caught among the multiple layers of problems and each problem would have a link to another problem. As the time taken by the distressed women to approach the organization would be long, it turns as to become a drawback, along with various other causes. For Eg: domestic violence "As women's lives concentrate in and around the Home, they face violence in different forms, be it mental or physical and both forms of violence combined together many a time.

The total number of cases registered in the organization is 216. Out of which 127 cases have been facing the problems of domestic

violence in different forms like dowry harassment, wife battering, and other harassments.

Table 3

SL. NO.	REGISTERED BY	NUMBER OF CASES	PERCENTAGE
1.	<u>Private Admission:</u>		
	a. Natal family	40	18.5%
	b. Conjugal family	2	0.92%
	c. Younger relative	15	6.90%
2.	<u>Public Admission :</u>		
	a. Acquaintances (Neighbour and public)	21	9.70 %
	b. Other relatives	1	0.46%
3.	<u>Personal Admission</u>	137	63.4%
	TOTAL	216	

TABLE SHOWING PERSON / ORGANIZATION
HELPING FOR REGISTRATION OF CASES

One can find progress in various fields in the 21st century, which is also known as the age of I.T. Yet with regards to issues connected with women, i.e., women’s organizations one can rarely come across changes with the view or the angle seen by the public as the society is still not able to completely free, from the clutches of the dominant patriarchal system which have been existing since ages.

As stated earlier, women’s organizations are still seen with doubt and with suspicious eyes and is thought to have been started to disturb the existing peace in the society, which have resulted in finding the persons facing many problems connected in relation to starting and working of women’s organizations like finding a suitable place, finding problems with persons, who would be willing to participate and contribute for this work, raising funds and so on. Initially the Samatha

Vedike also faced the above-mentioned problems. It was started in a grove, which has now been able to shift to the garage of a member's house and initially as the members participated in protests, demonstrations related with women issue, they were looked at and questioned with eyes of suspicion and doubt. The members also had to face a few threats from the public as they supported women and during the time of handling the cases. Even with regards to the membership of the organization, there has been an increase or decrease in the number. The strong determination of the members and their work in the direction of establishing a society based on equality along with their main objective to help the distressed women to empower themselves resulting in their becoming part of the main stream life. The work has helped the organization to carryout out its activities for 24 years amidst opposition and hurdles, which have been lessened due to the support, received not only by the distressed women, organizations, police, but also by the public at large.

CHAPTER – V

WOMEN'S ORGANISATIONS AND WOMEN'S ISSUES

In this chapter an attempt is made to analyze the factors, which either help or become barriers for women in developing contact with women's organizations. To start a women's organization and to carry out its activities without a stop one finds it difficult as mentioned in the previous chapter. Even more difficult task is the development of contact between women and the women's organization. As women's lives are limited within the boundaries of the family to which she belongs and is also limited to religion to which the family would be following. Women lack awareness about important fields, which are necessary like economic, social fields, which prevent them from accessing information about women's organizations. Added to this draw back is cultural fear wherein the set of norms and values imposed by the dominant patriarchal system deny her even from basic necessities even if she crosses the boundary to some extent.

Although from past one hundred and fifty years, women's organizations have been carrying out the work in a collective and in an organized manner, one is not able to come across much of a difference in relation with the work that is women's problems, which were the issues that were being tried to be dealt by Women's organization of Karnataka, after the year 1975 is tried to be analysed in this chapter which is based on the records of the organization Samatha Vedike.

The present study aims to analyze the factors which helps distressed women to develop contact with the women's organizations and also those factors which delays or prevents distressed women in

developing contact with the women's organization based on the records of the organization "Samatha Vedike", which has been chosen for the study.

Some of the major facts which leads women in delaying in developing contacts with the women's organizations are the factors which prevent them from doing so are religion, illiteracy, ignorance, class distinction, economic status (employment) places (rural, urban) in which women dwell or stay and so on. Sex discrimination, gender discrimination, socialization of girls in a wrong manner, where they are idealized based on familial ideology and that girls are born to be ruled by men. They are also taught to imbibe qualities like self sacrificing, being patient, to bear and put on with the problems whatever the situation might be, etc. They are taught not to disclose their problems as they are considered as private matters, which should be kept within four walls of the home.

Various factors like the objectives of the organization, various programmes and activities carried out by the organization for women's empowerment, dedications of the persons connected with it and their reactions with the distressed women and public at large. The capacity of the organization to reach out to the public and especially to the grass root level, awareness about the issues connected with women, both by the distressed women herself and the society etc., helps to develop contact and relationship with the women's organizations.

RELIGION:

In the context of women problems, women's organization and women's movement throughout history, one can come across major

role played by religion. Women's organization in India was born within the boundaries of the religion and it was here that they involved themselves in reform activities with the intention of bringing about changes in the society, for example the Indian constitution which stands for secularism has also analyzed or understood issues concerning women like women's rights etc., within the limitations of religion only (civil court).

Though women's movement took up women problems in its hand, disregarding the religion, it was twisted and made a big religious issue, which is present in our history. Ex: The Shabnam case of 1985 and case of Rupkanwar (Sati) in 1987.

The "Shabhanu" case in the April of 1985, the Supreme Court granted Shabhanu a Muslim divorced women right and financial support from her former husband, which the Muslim community protested. This was the final decision in the long series to suit and appeal in which her husband argued that he had discharged his duty according to the Muslim law. The Supreme Court enriching the decision sighted the section 125 of the Criminal procedure code that required husband to support his ex-wife. Quickly what has been perceived, as women's issue became a communal issue. As the Muslims challenged the rights of the court, to interference in their law, Shabhanu's ex-husband, stated that he has done what Muslim law required doing. Throughout India, Conservative Muslims argued, this issue was an attack on the indenting as a religious minority. In 1986 Rajiv Gandhi's Congress government introduced the Muslim women's protection of rights and taboos bill, denying Muslim women redressal under section 125 and naming the "NATHAL" family responsible to support incase of destitution. Outside Parliament, women Muslim groups and Indian

women's organizations notable National Federation of Indian women, The All India Democratic Association and the Mahila Dakshatha Samithi protested against the bill.

The consequences for women were denial of the designation between minority identity and gender identity ¹.

In the month of September 1987, the death of Roop Kanwar, an 18 year old woman burnt to death with her husband's corpse in the village of Puralia at Rajasthan, claimed the attention of the feminist. Roop Kanwar was hailed as sati, the virtuous woman who has chosen death, instead of widowhood. The Sati was abolished in 1829, nevertheless hundreds attended the Sati alter and cheered as Roop Kanwar was burnt to death on 17th September. The Chunari Mahotsav, a ceremony that commemorated recent sati and consecrated the ground where it took place was performed with an estimate of five lakh people in attendance. Roop Kanwar's death mobilized feminist, and liberalists protested the so cause of Sati, was a crime and cold blood murder. It condemned the society. Indian feminist made the burning of women, the issue and declared that, they would not stand by it, While Sati's were murdered in the name of the religion and hollow tradition. The Government reacted with legislation. In major Indian cities, street theatres, demonstrations, documentation counters and the new organizations emerged. And in the rural areas, new groups and coalitions were formed to protest its petitions and issue of violence ².

So the ideology of secularism is being more prone towards

¹ Women in Modern India, By Jesintha Hopes Page No.249.

² Women in Modern India, By Jesintha Hopes Page No.248.

becoming just an ideal or a dream. The above mentioned examples serve as best examples for the link between women issues and the religion, which is, inter woven. The women's organization "Samatha Vedike" is also based on the principles of secularism and as to how far it is possible for the organization to uphold this stand and to implement it practically and how far it is possible to follow it is the major question.

The following table represents the details of religion of the cases admitted to Samatha:

Table 4
RELIGION OF WOMEN

RELIGION	NUMBER OF CASES	PERCENTAGE (%)
HINDU	197	91%
MUSLIM	11	5%
CHRISTIAN	8	4%
TOTAL	216	

Table – 4 reveals that women from Hindu religion together form the largest group (91%) among the women registered. Muslim women form the second largest group (5%) and Christian women constitute 4% of the registered cases.

With regards to religion it appears from the above table that the number of women who belong to Hindu religion have approached the organization in more number followed by the religion Islam and Christians. Even though the organization has been working on the

principles based on secularism, it is due to the ratio of the population belonging to these religions dwelling in the country as well as in the Mysore city.

It stated that Indian women's organization are centered or focussed more on Vedic religion and some of the case studies of Samatha also proves it and the figures in the table below strengthen this point only.

Throughout her life, a woman shapes her life on religion and she identifying, approaching and requesting women's organization, especially during the time of difficulty, when facing crisis, which just has the opposition view, and this particular matter is fit for submitting it for re-consideration. From womb-to-tomb, women is bound by religion in one form or the other, which is visible in day to day life and the society has restricted women by making her scape goat for following the religion strictly. Most of the social activity involves some element of religion in it and as most women are still kept in dark, due to various reasons to get out from the clutches of the religion is very difficult. However few means, which would lead women towards secularism, but the percentage of women, caught in this trap is more as it benefits the dominating sex and gender (Male).

The necessity arises here only, where matter concerning religion i.e., it has to be balanced and has to be clearly stated. When our present study is already based on principles of secularism and is spreading for the ideology and based on this law only, even with the context of a women's organization, which has based itself on principles of secularism, the matter about religion became important, but as women's organization basis its view on secularism, information

about the matter is not found, as a result there is missing of the major point (religion).

At present there is lot of discussions going about dalith feminism and that Indian women's movement is centered on Vedic religion. The present study is not able to contribute anything regarding this matter (religion) declaring that it is not based on religion, it has to answer and solve women's questions and to answer and solve women's questions and problems, which arises due to women getting stuck in religion. Also the answers suiting to the requirements of the changing time and also has to answer to the religion and the movement has to make its stand clear on secularism and has to progress further in creating awareness about unity, attaining of sisterhood along with clearly understanding the situation or circumstances that is difference between religions, status, colour, class that is existing in our community (diversity of life). As this issue was not paid sufficient attention or purposefully avoided or completely ignored or totally neglected today, women's movement along with the women's organizations has to face questions like that Indian women's movement is centered on Vedic religion.

EDUCATION:

The Education environment in the country during the later part of the 18th Century and early 19th Century was quiet different from that prevailing in other countries, not only because India was less developed economically, but also because it was a colonial society.

Aparna Basu has specifically analyzed the purpose of the British education policy and its impact on India in an article in the

Alpacqcon Key Anthology and in her book essays in the history of Indian education. To Basu, British move in extending in India were complex. The British hoped that Indian education would not only serve the pragmatic purpose of training cheaper administrative person, but would also encourage Indian loyalty to their Raj. In addition it was hoped that English educated Indians would develop a taste for British manufacturers and be attracted to Christianity. Since the British were thinking in terms of preparing Indians for minor posts in the Bureaucracy, rather than encouraging indigenous economic enterprises, the primary emphasis was on literacy, rather than on technical or commercial education. Moreover the curriculum emphasized memorizing and discouraged critical thinking. Although the intellectual terminology is different, the substance of the critics of colonial education is the same. The recent work is similar to that voiced by such prominent Indian thinkers as Bankim Chatterjee, Ravindra Nath Tagore, Mahatma Gandhiji ¹.

In the later part of 19th Century and the beginning of 20th century, Indian intectia had focussed considerable attention on the problems of the colonial education system and the related question of education of women. The women's education movement of 1920's and 1930's was thus rooted in an intellectual tradition of the concerned over these deficiencies of the education system. Public discourses on the education in the 20's and 30's in India were dominated by the ideas of National education movement, which challenged the structure of colonial education. The controversy over the goals of girl's education was part of a larger debate over the direction of development of education for all children. One extension in the article

¹ Colonial Politics and women's movement in West Bengal by Barbara Southard, Sage Publication, Pg No:18).

on all India women's organization by Geraldine Forbes from *pardha* to politics cited below, this article mentions that in the late 20's and early 30's, the All India Women's Conference A.I.W.C. supported the concept of a different type of education of women which would correspond to their different needs. According to Forbes A.I.W.C. vision to female education in this period included social work, that is women's special nature suited them for social service work and courses to develop their natural talent for self application, self restraint, self sacrifice, Cathalaw city of the outlook and justice. The authors article on the feminism of Mahatma Gandhi cited above points out that Gandhi's idea of education of women were compatible with leading National women's organizations in the 20s and early 30s, he expressed the opinion of the curriculum for girls education should be designed to prepare them for motherhood and their roles in the Society. This point of view coincided with the socio-feminism and in most of the speeches given by the leaders of the All India women's Conference in the same period dealt the same issue. In the later 30's and 40's, doubts arose amongst women leaders as to whether a separate syllabus for girls might perpetuate discrimination against them. Gandhiji's advocacy of a separate curriculum was also modified in the period in the basic national education scheme put forth in the 1937, he supported the same curriculum for both sexes except for courses in home, economics for girls to be required subject in the 4th and 5th grades and optionals thereafter ¹.

After attainment of Independence and enforcement of the Constitution, right to education has been made one among the fundamental rights of the citizens, irrespective of the sex. Yet due to

1 Book : Colonial politics and women's movement in West Bengal by Barbara Southard of Sage Publication, Page No.20)

various causes like religion, sex discrimination, class discrimination and so on, the literacy rate amongst women is lower, when compared with that of Men and even the standards attained (educational qualifications) is much lower and the figures in the below table upholds this point.

Even amongst educated women, awareness about the problems faced by them and also about the path leading towards women’s organizations, which would help them to find some solutions is lesser. As education imparted to them is just moulding women to become efficient women, who is capable of carrying out all the duties of a women rather than becoming full-fledged individuals. Due to various reasons, like impact of males ideology on female education and its opportunities for women must be evaluated within this specific historical context, since men dominate the formulation of education policy to a great extent. The call for education suited for women’s need was easily converted by men to a call for education for women to suit male needs and for female services.

Table 5
EDUCATION THE TIME OF REGISTRATION

EDUCATION AT REGISTRATION	NO. OF CASES	%
Illiterate	14	6.48%
Literate to some extent	64	29.6%
10 th and above	92	42.5%
Higher Standards	46	21.2%
TOTAL	216	

Although efforts are being made by women’s organizations and

other institutions to remove illiteracy especially amongst women yet we can come across the percentage of them in the above table. Due to lack of awareness many are not able to utilize the services of the organizations. The need of the organization seems to be more with the women who have received education to some extent as they can have access and have some knowledge about women issues and organizations. As many highly educated women are able to solve the problems themselves with help of the capacity they have (education), the need of the organizations seems to be less.

Thus it can be stated that the educated women have to be even more conscience about the awareness or education provided to them and should try to come out of the moulds framed by patriarchal education system. As education creates awareness and leads to path which helps women to enter mainstream of life. Based on the above data, it can be stated that education (awareness) helps distressed women and develop contact with women's organizations, which would help to lessen down their problems or to find solution to some extent.

DIVISION OF CLASSES

After attainment of India's Independence in 1947 and the country becoming Sovereign democratic republic, where the constitution was enforced in the year 1950 and also due to various factors like implementation of various plans and policy document, there was rapid progress of development especially in the economic sector, which also resulted in getting placement in one way to the other. Due to Industrialization, the standard of people also increased resulting in more than 70% often people belonging to the middle class.

Due to emergence of middle class family, there was also change in the women field. Women were encouraged to receive education and also to pursue their career, as earning of both the members in the family became a necessity to fulfill the demands of the family. Thus awareness grew in the society. They constituted nearly 70% of the total population of the society.

So the problem faced by women in the middle class appears to be more. Any change that occurs in the society has both positive and negative effects. As the society consists of people belonging to three classes i.e., high class, middle class and lower class.

Women irrespective of the classes have to face the consequences in more or less the same manner as others face. As patriarchal dominates the scene irrespective of class or religion, problems of women continues to exist. As middle class family give more importance for strictly following the Rules and Regulations laid down by the Religion, Culture and the Society regarding women and family which has resulted in facing of more problems by middle class women.

Women's movement strongly re-emerge during the evolving of middle class as women were educated and elicited in this class, they entered the movement in large numbers resulting in starting of women's organization with the intention of finding solution for the problems faced by most of them and also with the aim of putting on end for these problems. Even in the women's movement, if one observes carefully, one can come across increase in the number of

women's organizations started by women belonging to the middle class.

Table 6

CLASS DIVISION – WOMEN and THE ORGANIZATION

Class	No. of Cases	Percentages (%)
Middle Class	166	76.8
Lower Middle Class	50	23.1
TOTAL	216	

The figures in the above table upholds that the number of women from the lower class who have contacted the organization is nil, due to lack of awareness (education). With regards to women belonging to the rich class the number is the same because the values and rules are totally different for women in this class. As women belonging to the middle class and lower middle class are more bound socially and have awareness (education) their number appears more.

The figures in the above table also upholds the fact that there is good relationship between the women's organizations and women belonging to middle class and lower middle class who are also been able to reap the benefits of the organizations to a large extent. It can also be stated that due to education, employment and awareness about this matter is more amongst these women, due to which they are able to easily access both information as well as help from women's organizations in various fields connected with the issue. The

problems might also appear to be max due to number of cases registered by middle class women, which would also be more, due to result of awareness (education) amongst them. As women belonging to upper class (rich class) face various problems, which are different, altogether like these women suffer more with problems connected with social activities, as their percentage in the society is smaller when compared with women belonging to other classes. They are allowed to carry out their activities with women who have the same status (rich). They are more symbolically used as decorative pieces where more importance is given for carrying out the families' name. Individual identity is tried to be subdued as far as possible and are most often presented in indulging in economic activities and especially with regards with their career irrespective of the education qualification they have, which presents them from exposure to the outside world to a great extent resulting in lack of awareness about the problems faced by them and also about the institutions working in this direction.

Importance is not given for following of the rules and restriction of the society and especially with regards to norms. Governing family and women as done in the middle class as different set of patterns of life style is adopted which has both positive and negative effects on women belonging to this class. The records of the organization does not have any cases of women belonging to rich class as they might have found it difficult to discuss their problems with the women's organization and find solution as most of the women's organization are run by women belonging to middle class and lower middle class.

Based on the data available, collected from the records of the organization Samatha Vedike, it can be stated that middle class women hope or tend more to start women's organization and are more

keen and aspirant in this direction resulting in more number of distress women belonging to this class seeking shelter and other benefits from the organization.

URBANISATION:

Industrialization led to migration of people from rural area, resulting in urbanization. As cities became overcrowded, many problems like water, sanitation, food, housing etc., cropped up. "The dominant gender ideology constructed women as dependent house wives, women worked to survive ¹ urban areas acted as magnets not just for men seeking jobs, but for women took, as women preferred working with their husbands, rather than to be left behind in the villages. And also due to various causes like urban family needing earnings of both men and women members of the family. As work was drive for women as economic necessity, there was no question of any choice. Women's entry into jobs associated with both regulated and non-regulated work in modern sector of economy like factories, mines, plantation, domestic work etc., did not bring long term positive gains, but the lives of urban working women deteriorated, jobs in the modern sector did not oppose the traditional industries, neither men nor women, but women suffered the most, because labour was plentiful in un-organized sector of economy.

One can also come across women, engaged in organized sectors like teaching, law, medicine, clerical jobs etc., due to availability of education and other facilities in the cities along with the support from their families, which has enabled women to taking

¹ Page No.179, Women in Modern India by Jesintha Hopes, New Cambridge Publication.

various professions. Apart from economic gains, availability of other facilities like transport, entertainment, good hospital facility and so on, one can come across increase in % of people migrating from rural areas to urban area.

Table 7

PLACE OF RESIDENCE AT THE TIME OF REGISTRATION

PLACE OF RESIDENCE	NUMBER OF CASES	%
Rural areas	63	29.1 %
Urban areas	153	70.8 %
TOTAL	216	

The above table indicated the place of residence of women at the time of registration. Based on the figures in the above table it can be stated that number of women in urban areas and its surrounding areas have been able to access and reap the benefits of the services rendered by the organization as most of them would have education and would be belonging to middle class which would help women in this directions. As the above-mentioned factors are found missing with rural women it can be stated that they are not able to do so or find it difficult to even approach the organizations.

The figure in the above said table upholds that the percentage of urban women who have registered there cases in the women's organizations, due to facing of various problems. As most of the urban working women are employed and as the other supporting agencies like, crèches, hostels have not developed to full extent and also due to non-sharing of household responsibilities by other family members, most of the time, one can come across urban women worn out by double work resulting in poor health.

Although many legislations has been passed in favour of working women in the modern economy sector, yet there is very less progress in matters continued with restriction of number of working hours, providing good working condition, non-discrimination in wages etc., apart from the above mentioned discrimination faced by women, they also face problems like women workers are almost restricted to most unskilled jobs. They are also poorly paid and have less opportunity to advance to higher positions and machines or male workers replace many a times. As a result, most of the women are forced to put physical and mental violence along with sexual harassment.

As one can come across, more number of nuclear families in cities along with various other causes which throws open women for sexual exploitation. The available data from the records of the organization reveals women suffer problems more with rape, abduction, molestation etc. Urban population is very huge and urban women suffer more from problems like cheating, desertion and bigamy. It is very easy for the culprits to escape from the crimes committed by them to women. Women also face problems like dowry harassment, wife battering, problems arising due to alcoholism and so on. As the percentage of middle class families dwelling in the urban areas are more, where more emphasis is laid on following of rules and regulations laid on women by the dominant patriarchal system, which is governing the society at large. Urban women face problem in different forms. However it can be stated that the problems are faced by urban women upheld by information received through the records of the women's organization, might appear more due to awareness amongst the women as well as the society (urban) about issues connected with women. It might also be due to more number of people

dwelling in urban areas out of which nearly 50 percent of them would be women.

EMPLOYMENT:

It was only through the denial of information or knowledge to women, men were able to dominate them, which resulted in women leading her life in darkness and even in the state where she was not able to identify that she was caught in the problem. It was only after women received education that they were able to come out of the four walls of the home resulting in women, identifying not only the problems faced by them but also by women folk at large. This was the result of hard work rendered by women's organization through out the country along with the government after attainment of independence which has been striving not only to totally eradicate illiteracy, but also to encourage women to take up courses and undergo training which would help women to become economically self reliant, which would lead women to words empowerment.

Along with education, urbanization, capitalization and industrialization, emergence of middle class families etc lead women to take up employment in the labour market depending upon the education standards, which they had attained. As it was necessary for both the members to contribute to the economic welfare or progress of the modern nuclear family.

It also resulted in economic self-reliance, where she was not only able to fulfill the requirements of the family but also was able to fulfill her requirement. Employment also resulted in women getting exposed to the outer world, which helped for developing self-

confidence and self-esteem of women. It also enabled women to interact with each other where they were able to discuss about various problems faced by them, resulting in information being able to be passed on from one to another about finding some solution and leading to the path of the organization working in this direction.

Employment helps in creating awareness amongst women and also prevents delaying of distressed women from contacting women's organization which might result in finding difficult by the women's organization to find solutions and would also lead other institutions like police, court from providing justice to women. Problems of women and children go hand in hand many times which one can come across from the records if the registered cases in the organization. Economic self reliance (employment) helps to lesson down the problems faced by distressed women as they would be in a position to fulfill basic requirements of life like food, wash, shelter which in turn would help to tackle the problems directly faced by distressed women, but the figures in the tale shown below presents a slight different picture.

Table 8

EMPLOYMENT OF WOMEN AT THE TIME OF REGISTRATION

Employment	No. of Cases	Percentages
Unemployed	183	84.7
Employed	33	15.2
TOTAL	216	

The above table indicates that the percentage of unemployed women (84.7%) was more compared to employed women (15.2%)

The above figures in the table upholds that the percentages of unemployed women is more than the number of employed women or women approaching the women's organization in search of placement which upholds the fact that women are either prevented in taking up jobs on one hand and on the other through employed they are not able to make more use of the above mentioned advantages of being a working women.

The number of unemployed women is more, it is one of the major factor which would lead women to distress as they have to depend upon male members of the family as the financial control is in their hands. The number of employed women seeking help from the organization appears to be less due to various factors like as most of them are exposed to the outer world and have other qualifications education belonging to middle class residing in cities and so on which would help them to develop contacts with the women's organizations quickly.

Some of the major factors, which might have become hurdles in the direction, are even to this day as many girls are considered as liabilities for the families. Importance is given only to words developing her to become a women who is capable of discharging her duty as a wife and a mother even to this day, girls are not provided even the basic minimum education which is required and are also discouraged to take up job oriented courses and even if they are qualified, they are prevented from being employed. As women find it difficult to balance both household duties along with their career as their share of

household responsibility is rarely shared by other members of the family they are finding it difficult to engage themselves in other activities.

In many cases working women might not be economically empowered in the true sense which also might become hindrance in contacting the organization for help and as the most of the cases women would be contributing for the families progress and though the woman would be the earning member of the family, she would not have any means of support (properly) to fall back upon during time of distressness women hesitate even to discuss about their problems to a great extent as they are brought up in that back ground. As a result it can be stated that the number of employed women is lesser in number and those who are in search of jobs, their percentage is also low when compared with number of women unemployed. As employment or economic self-reliance in the true sense is one part which would lead women towards total empowerment. It can be stated that based on the available records, employment or economic self-reliance can lessen down the problems faced by distressed women to some extent.

As religion is becoming one of the major obstacles which is preventing distress women from developing contacts or even to lay access the question of religion should be tackled which would help the women to speeden up the process of empowerment. Education is also shaping women based on the lines drawn by dominant patriarchal system where awareness is given to women to some extent only which is helping men instead of herself. Thus efforts should be made by women's organizations and other institutions to completely remove

sex and gender discrimination, which has been imparted to children resulting in developing discriminating ideologies about women.

As one can come across more number of women's organizations run by women belonging to women of middle class, it should be extended to women of other classes, which would help for total emancipation of women for which women's organizations have been striving for from past century and a half. Effort should also be made by the society to help women to cut across all barriers especially with regards to class barriers. The crossing of which by women would help for her emancipation.

From the available statistics in the present study it can be stated that one can come across more number of women's organizations carrying out their functions in cities, so efforts should be made to reach out to the grass root level which shall help to balance the development of women and speeden up the process of women's empowerment. With regards to women and employment more efforts should be made to remove the hindrances preventing women from taking up jobs which is one of the major chapter which would help to solve their problems (distress women) be it religion, education, class, place or employment. All these factors are linked with each other and only when distress women, women's organizations and the society come together, it would help to speeden up the process of women's emancipation makes efforts.

It is only possible for distressed women either to find some solution or to solve the problems faced by her to some extent, only after, she is able to develop contact with women's organization for which she has to overcome the hurdles, which has been discussed

above in the chapter at length. Even the women's organizations are trying their best to reach out to distressed women through adopting various methods as mentioned above, it can be stated that women's organizations and the society at large has to contribute some more in this direction, which shall help distressed women in developing quick contacts with the women's organizations which shall help in solving of the problems to a great extent.

Awareness which leads to social change which is taking place at a slow rate has to speed enough which would result in viewing issues connected with women from women's perspective by the society for which the contributions of the society, women's organizations and distressed women is necessary.

As stated earlier in this chapter which were the Women issues, that were tried to be tackled by women's organization of Karnataka has been presented. The year 1975 (Women's International Year) saw the rise and development of the feminist activities in the state of Karnataka like many other states through out the country. The movement started in the state was very different from its predecessors for it grew out of a number of movements of its type. The women's organization Samatha Vedike was also started during this time, which was started by a group of women who were actively involved in the women's movement along with other movements.

Women's movement covers huge areas that are from urban to rural and from radical to reformists. The field chosen by women's organization is also the same, which are the backbone of women's movement.

Some of the campaigns could not strictly restrict to women issues along, as women are part of the Society and part of the family. The well-being or progress of which would lead towards women's empowerment. It was also a period of growth and development when a host of movements and campaigns both historical and contemporary fled into India's women's movement. It dealt years where women's organizations and persons connected with it faced serious attacks and challenges, which has been continuing.

The campaigns resulted in networking between women's groups resulting in these groups (women's organizations) working around issues connected with women which had far reaching effects, that is creation of awareness about women's problems and women's rights to some extent in the society.

Price rates accelerated the already existing poverty created by raise in consumer goods and other articles, land alienation, high rate of interest by money lenders and so on contributed to raise of movements by women, both in the country as well as in the state like anti-price raise movement, against dowry deaths, problems connected with alcohol, dalith movement and so on. So far many studies have been conducted on women issues especially relating to problems like rape, dowry etc.,

Many other issues connected with it, which have been center of focus at this juncture does it, suit with the women issues dealt by women's organizations (the context) chosen for the present study. The present study intends to analyze the above facts which is another objective of the study along with it, these women issues are discussed at length separately in this chapter.

MARRIAGE INSTITUTION :

Marriage has been one among the important institution in the social system, which has been followed by human beings since ages. Even today it has been functioning as an important element of the dominant patriarchal system. Though the subject of sociology has defined marriage, as "contract that takes place with the matters connected with sex which takes place in two different forms in the society, be it as a marriage sacrament or as a contract depending upon to which religion they belong to. Men's domination continues to exist on women, not only with matters connected with sex, but also with regards to women status, position and so on.

As and when the issue of marriage is becoming stronger, the status of women is deteriorating more and more. As marriage is being made as the main aim or the major goal of women's life, women has been burdened to face various kinds of problems like un-married women, child marriage, problems arising out of divorce, widowhood etc., Be it unmarried women, divorced women or a widow in the state of which many women have lived and are living have to face lot of problem which in many cases would lead to distresses, where they have to lead the life in shame. They are looked down by the society and are considered as inauspicious and are denied of any status, as they lack protection of men, they are thrown open for exploitation in the society. As they lack protection of women, these women are mostly seen with the eyes of doubt and suspicion and are considered as deviants in the society and are looked down.

Women suffering from these types of distress are even denied with basic requirements of life like food water and shelter many a times, although age of marriage has been made as 18 years for girls and 21 for boys by the Indian Constitution, yet marriages of minor girls is prevalent which would not only result women suffering as child, mothers which would have serious effects on their health and might also result in girls becoming distressed women or child widows to prevent themselves from facing these above mentioned problems. Both women and the society aims to be within the institution of marriage only, which has resulted in women's lives revolving round the institution of marriage, which in turn has led to cropping up of various problems which has to be faced by women along. Around the institution of marriage like dowry, bigamy, harassment, of women in various forms and so on.

Utmost importance should be given for the case studies with regards to its relation with the institution of marriage, when any progressive case study of any organization is evaluated or analysed.

The following table gives a profile of the records available as against the total number of admissions during the period under study:

TABLE - 9
DETAILS OF AVAILABLE CASE RECORDS
AND THE MARITAL STATUS:

PERIOD OF REGISTRATION	RECORDS AVAILABLE:				TOTAL
	UNMAR- RIED	MARRIED	DIVORCE	WIDOW	
1978 to 2002	30	163	13	10	216
TOTAL	30	163	13	10	216
PERCENTAGE	13.8%	75.46%	6.01%	4.62%	

It is evident that the case records that were available for the study were so unevenly distributed that inferences must be very cautiously drawn. No projections or generalizations are possible. Nevertheless, the information collected from these case records is useful in illustrating the various features of the problems of women in distress and the role of the Ashram in providing services to them. Since marital status is one of the important determinants in defining the social framework for a woman for the presentation of the data, the cases have been grouped into four marital categories viz., married, unmarried, divorce and widowed. We have divided the information collected from the records into three parts 1. The personal background of the inmates, 2. The shape of their distress, 3. The management of distress.

Even the figures in the above table uphold that the cases registered with the matters connected with this issue is more, which has been collected from the records of the women's organization "Samatha Vedike" which has been chosen for analysing purpose.

Further due to following up of many socio-cultural practices and statements like this "a woman crosses the threshold of her husband's home, only once that is after her death, has further lead to women bounding herself more with the family whatever might be the situation (death). This situation is fully utilized for exploitation of women by men, as all the other means or merely closed for women to escape by total denial of women's entry into other fields or emphasis on knowledge or information, partially and also moulding women's characters suiting their needs which would always be advantageous to them and this matter has already been discussed at length in the previous chapter of the study.

From the above-mentioned data, it can be stated that the traditional belief, that is marriage as an institution, which would provide protection along with support for women, has turned out to be false. Let us now study in detail the various problems connected with women and the institutions of marriage.

HARASSMENT:

Harassment or violence against women has been manifested itself in different forms and the number of cases registered of this problem is also increasing day by day. Harassment is faced by women in different ways namely psychologically and physically. Psychological harassment might range from neglect, avoiding talking with women, purposefully by the husband and his family members, employers, verbal abuse, using foul languages, stopping all the social activities of women, physical harassment includes wife beating, causing injuries, that even might lead to hospitalisation or death in many cases and the causes varies like due to alcoholism addiction, demand for more dowry, suspicion, pure exhibition of domination of husband on wife and so on.

Women's organizations along with women's movement have been working to put an end for this problem throughout the country including the state. The Shahada movement began as a folk protest (through radical devotional songs club). In the Late 1960's it took on a militant campaigning thrust. When the new left joined the movement in the earlier 1970's and helped the pull from an organization, the Shramik Sangha. The accounts of the Shahada movement say that women were more active than men and that militancy groups they began to take direct action on issues, specific to them women, such as

the physical violence associated alcoholism. Groups of women began to go from Village to Village to storm liquor tents and destroy liquor pots. If any women reported that her husband had beaten her, other women would assemble and beat him and forced him to apologise to his wife in public.

Meanwhile in Gujarat, what was probably the first attempt at forming women's trade union was made in Ahmedabad by Gandhian socialist, attached to the Textile Labourers Association (T.L.A) formed in 1972 at the initiative of Ela Bhat who worked in the women's wing at T.L.A. The self employed women's association was an organization of women who worked in different trades in the informal sector, shared the common experience of extremely low earning wages, poor working conditions etc., Most of them either performed piece work in their homes or toiled in the streets as vendors or hawkers. Harassment from those in authority the contractors for the home workers and the police for vendors and the lack of recognition for work as socially useful labourers. The aim of Seva was to impart working condition through conducting training, technical aids and through collective bargaining and to introduce to the members, the values of honesty, simplicity and dignity of life, goals reflecting the Gandhian ideals to which T.L.A. and Seva leaders subscribe ¹.

The first women's group association with the contemporary feminist movement was formed in Hyderabad comprising women from the Maoist Movement, the progressive organization of women (P.O.W.) exemplified rethinking with as the leftist. As Shahada

¹ Contemporary Indians women's movement by Radha Kumar, Sage publication, pg.no.345.

movement Maoist women were beginning to stress on the existence of gender oppression and to organize women against it, but whereas in the former, the question came up through the single issue of wife beating. The P.O.W. attempted an over arching analysis of gender oppression in its manifestation which was largely influenced by Fedrick Angles and August Bowell ¹.

The data about women facing this problem (harassment) available in the records of the women’s organization is presented in the below table:

TABLE 10
REGISTERED CASES OF HARASSMENT

YEAR	NUMBER OF CASES	PERCENTAGE
1978-1982	-	-
1983-1987	3	3.9%
1988-1992	28	36.8 %
1983 – 1997	14	18.4%
1998-2002	31	40.7 %
TOTAL	76	

The number of cases registered under this problem appears to be more, as most of the problems connected with women is this problem itself. Harassment faced by women at working place, by police and public servants and at public places is mentioned in the table. Although law have been implemented and amended in 1998 due to non-implementation and enforcement that there is increase of this problem faced by women in the society.

¹ Contemporary Indian women’s Movement in India by Radha Kumar, Sage Publications, Page No.346).

The above table represents cases of harassment. Although harassment is considered as crime by the Constitution and is punishable under Criminal Procedure Code (C.P.C.) due to various reasons, the culprit escapes punishment, which has resulted in increase of this problem faced by women. Some of the causes, which help them to escape, are as follows. Harassment is defined by law as an act of violence and is defined as forcible penetration by anything other than penis as molestation. Similar distinctions forcible penetration of any other organ other than the vagina is defined as harassment. Women more commonly face molestation and other types of molestation according to police records, which are generally regarded as eve teasing and are rarely punished ¹.

DOWRY HARASSMENT

Dowry Harassment or Bride burning has been on an increase in the state especially in the past three decades. Girls are tortured where psychologically and physically, violence is meted out to them. As most of dowry deaths are the result of burns, generally with kerosene, it is difficult to prove that they result in murder that is why so many dowry deaths were put down to stove accidents before women's groups began to argue otherwise ². The first campaign of the contemporary feminist movement in India was against dowry. The first protest against dowry was organised by progressive organization of women in Hyderabad in 1975. Although some of the demonstration numbered as 2000 people, the protest did not have

¹ Contemporary Indian women's Movement by Radha Kumar, Sage Publications, Pg No.355.

² Contemporary Indian women's movement by Radhakumar, Sage Publication, Pg No.352

full fledged campaign because of the imposition of emergency, which drove most of the activist underground. After lifting of emergency, a new movement started in New Delhi. This time it was against violence influenced upon dowry especially against murders and attempts to suicides. There has since been protests against dowry harassments and murders in several parts of India ¹.

Although the Mahila Rakshata Samithi was the first women's organization in Delhi to take up the issue of dowry harassment, it was Stree Sangarsh, a feminist group founded in 1979, that drew public attention to dowry related crimes. Each demonstration was headline news and a public debate on dowry related crimes began until this time women's death by fire (women's doused with kerosene and set on fire often by in-laws and husbands) had been termed. No one including the public ever bothered to investigate them, rather even to categorize them and mostly they had been passed off as private affairs that took place within the family and were of no concern to state. Within week's feminist in difference of decade linking deaths by fire with dowry harassment and showing that many official suicides were in fact murders.

Feminist recorded cost words of dying women took family testimony and encouraged friends and neighbours to come forward with their evidence as a result, many families began to lodge complaints with the police against harassment of their daughters by their in-laws for more dowry. Manushi, a Delhi based feminist organization organised a series of public meeting in which people pledged neither to gift nor to accept dowry.

¹ Contemporary Indian women's movement by Radhakumar, Sage Publication, Pg No.352.

In 1980, a year after the anti dowry agitation began the Government passed a law against dowry related crime that recognized attempts to suicide, because of dowry deaths demands, as special crimes and made mandatory, a police investigation to death of any women, within five years of marriage compulsory.

As it did not specify the kinds of evidence that could be used to prove harassments nor did it make a congenial offence and though the law was passed in the year 1980, the first positive judgement under it did not occur until 1982. More over the storm raised by women's groups (women's organizations) in 1983 has some indirect effect, in December 1983 the criminal law, the second amendment Act was passed which made cruelty to wife cognizable, non-bailable offence punishable upto three years of imprisonment and fine. Act also redefined cruelty to include mental as well as physical harassment. In addition to Section 100/A of the Evidence Act was amended, so that the court could draw up an inference of attempt to suicide, technically this shifted burden of proof and thus lessened the burden upon complaint.

Finally the act amended 174 criminal procedure code C.P.C requiring a post mortem examination of the body of the women who died within seven years of marriage. Although amendments have been made along with women's organization working in these directions, the number of reporting of dowry cases has been on an increase.

TABLE 11
REGISTERED CASES OF DOWRY

<u>Year</u>	<u>No. Of Cases</u>	<u>Percentage (%)</u>
1978 – 82	-	
1983 – 87	4	7.8%
1988 – 92	20	39.2%
1993 – 97	11	21.5%
1998 – 02	16	31.3%
TOTAL	51	

The second issue that tops the list which is connected with women is the problem of dowry. Although many amendments have been made this harassment continues to exist. One of the major cause being providing of proper evidence which is found difficult by women's organizations as well as the family members, friends, relatives of the women.

The above table represents the number of cases related to dowry in the respective years.

The figures in the above table also upholds that more number of women are suffering from dowry harassment which has been collected from the records of the organization due to various reasons like in practice most of these amendments do not make it easier to secure conviction for dowry deaths harassments, evidence has to be over whelming for an Indian court to convict as people with say anything to gain a point. Even before the court of law. Also due to reasons like as traditionally most women's are raised with the belief

that after marriage they have no source of support including livelihood other than their in-laws and husband. Many distressed women, even hesitate to disclose about their suffering and also from lodging complaints about dowry harassment.

PROPERTY RIGHTS :

Although many legislation have been passed both in pre-independent India and after attainment of India's Independence, regarding women's property rights. Along with women's organization and women's movement have been working in this direction like the "Chatta Yuva Sangarsha Vahini" which was started in the village of Bhagyodhaya of Bihar. It was a student organization started during the time of the Telangana movement Yuva Sangarsha Vahini, student struggle organization, which was involved in agricultural labourers movement for the land reclamation from the Temple priest, who owned most of the land in the area. As in the SHARDA and Telangana movement, women were active in the struggle and in 1979, a women's campaign in Bhagyodaya decided that Vahini's campaign to reclaim plots of land would demand that plots be registered in the name of Men and women ¹.

Much changes is not visible with regards to this problem. The law of property is one area of legal regulations where formal equality has not yet been guaranteed the law of succession across virtually. All personal laws continues to discriminate against women as daughters and as wives. The Law of Succession continues to be heavily shaped

¹ Contemporary Indian women's movement by Radha Kumar, Sage Publications, Pg No.349.

by the assumption of parti-lineal and patriarchal joint family and even where some of the legal obstacles have been removed, the assumption continues to operate to undermine women's ability to claim their property rights. The Law of succession is both shaped by and operates to reinforce women's economic dependency on their fathers and husbands.

The Hindu Succession Act 1956, reformed Hindu personal law to give women greater property rights prior to the Act, women had few inheritance rights, a women could only inherit life interest of the property after deceased husband and the daughter virtually had no inheritance at all. The Hindu Succession Act of 1956, changed this inheritance rights and allowed women full ownership in the rights. They inherited from their husbands and daughters were granted property rights in their father's estate. If a Hindu male died intestate, all of his or self acquired property would be divided into equal shares to his sons, daughters, widow and the mother.

Similar assumptions about women's economic dependency can be seen to inform other personal laws. Under Muslim law, succession is governed by the personal law of each sect. The majority of Indian Muslims belong to the Hanafi sect and are governed by the laws of "Hanafi" schools and also the rules of succession are complicated. The general process is that women heir will take half the share of the male. Muslims under the "Hanafi Law" is only entitled to bequeath one third of his estate, while the remainder of the estate is governed by the rules of Intestate succession, which has its own limitation.

Christian personal law also informs us, similar assumptions of

Economic dependency. According to Indian Succession Act 1975 a widow is entitled to 1/3rd share in her husband's property, in both contrast to Hindu and Muslim law. The remaining 2/3 goes to her husband's lineal descends, when they exist ¹.

Despite these property rights granted to women as wives, widows and daughters, as legal and social discrimination exist in society, women continue to suffer. The data available in the records of the organizations regarding their problem (property) is presented in the below table:

TABLE 12
REGISTERED CASES OF PROPERTY:

YEAR	NUMBER OF CASES	PERCENTAGE
1978 - 1982	-	-
1983 – 1987	2	9 %
1988 – 1992	1	5 %
1993 – 1997	5	23 %
1998 – 2002	14	63 %
TOTAL	22	

Even to this day as women are kept out from economic and financial matters in the family the problem faced by women with regards to property appears to be more, even though the act was passed in the year 1955 and amendments have been made in the year1994. Only few states like Karnataka, Kerala, Maharashtra have enforced the law resulting in the rise in the problems faced by women with regards to property rights. The above table indicated the number of cases registered related to the problem of property.

¹ Subversive sites by Rathna Kapoor of Sage Publications, Pg No.130 to 136.

Due to various reasons like many aspects remaining in the law, first there is a continuing discrimination in relation to ancestral property. Ancestral property has traditionally being held within and regulated according to joint in the family. The joint in the family consists only the male members descendents from a common male ancestor. These members of the Joint Hindu family has an interest by birth in the joint of Co-parcenary property, since the women cannot be copartners property, they are not entitled to share the ancestral property by birth.

Secondly female heirs are treated to differently to Male heirs in relation to the dwelling house. The rules of inheritance continues to be shaped by the patriarchal assumptions, if properties descending through the Male lines and the women's economic dependency on Male members in the family, either father, husband or son. These assumptions once more explicit in succession law, with women's virtual exclusions from many inheritance rights. But the reforms have not completely displaced these patriarchal assumptions, nor the corresponding assumptions of women economic dependency and these unequal property rights operated to reinforce dependency in women's lives.

BIGAMY :

If one observes the records of the organization Samatha Vedike, one can come across more number of cases registered in connection with distressed women facing this problem (Bigamy). Allowing or granting permission for a man to have more than one wife at a time is known as Bigamy and this system has been existing since a very long period. In patriarchal dominated society and has been one

among the important and common factor in the patriarchal system. Bigamy is also known as polygamy in the subject of sociology and has gained importance due to various reasons like "As made heirs were alone considered as descendents in the patriarchal families, a man was sanctioned to marry any number of women to get a male child and other reasons like not having issues, desired to have or attain more property, dowry and so on.

Bigamy has been existing even in our country from a very long time and if one turns the pages of history, one can come across many such cases. Having more number of wives in the medieval period was considered as a matter of prestige in the Society, which also exhibited the wealth and the position, not only of the man, but also the family to which he belonged. As a result from the lower stratum (common man) upto the lower stratum of the Society (Noble, Kings), this system was practiced and became deeply rooted in the culture and tradition of the land. Resulting in women's status, reaching the lowest point, where she completely lost her value.

It was during the social reform movement, that attention was paid towards women facing this problem by social reforms which they tackled along with other women issues like Sati, Child marriage, widow re-marriage and so on. Legislation was also passed during this period, with an intention to put an end to polygamy.

Later even in pre-independent India, women's movement along with women's organization worked in this direction, many reformers and women activists like Gandhiji and others emphasized for practicing of monogamy (one wife). They quoted the example of Ramayana, where advice was made to follow the footstep of Lord

Rama. After attainment of Independence and enforcement of the Constitution in 1950, where the Hindu marriage and Divorce act was passed in the year 1956, clearly stated that a Hindu man should only have a wife at a time, Bigamy continue to exist. Due to pressure from women's movement, which upheld this problem, the law was passed under the section 494 under the criminal procedure code, which has made Bigamy illegal and as a crime and which is punishable under the law. In the below table, the number of cases connected with this problem registered in the records is presented :

TABLE 13
REGISTERED REPORTED CASES OF BIGAMY

YEAR	NUMBER OF CASES	PERCENTAGE
1978 - 1982	-	-
1983 – 1987	4	16 %
1988 – 1992	6	24 %
1993 – 1997	9	36 %
1998 – 2002	6	24 %
TOTAL	25	

Although this problem has been tried to eradicated completely by reformers and women's organizations by passing legislations and making amendments yet the n umber of cases appears to be more in the table due to improper implementation of law and strong support by the society to the other sex (men) who are involved in the matter.

The above table provides information related to bigamy.

As Bigamy has been sanctioned both by the religion and as well as the society, although it has been made illegitimate, it continues to

exist in the society, even to this day. Like any other social evil and social practice, even here women are put into trouble and they are the ones who are looked down upon by the Society, while the person (Man) is the one who gains benefit out of it. As single women are looked upon, women themselves hesitate to register the cases either in women's organizations or in the institutions meant for protecting the law (Police station, Court etc.) and also due to other causes like as marriage as an institution (subject) comes within the boundary of the Religion, which would come under the purview of personal law.

The Islam religion women, problems of bigamy are left out, resulting in many women, although suffering from this problem are not even able to put forth about this matter and are not even able to register the cases.

The figures in the above table also upholds the failure of the Bigamy law, which has been enforced, as the number of cases suffering from this problem is greater in number when compared with other problems.

DIVORCE :

The social reform movement which began in early part of 19th century in the country including the State, where the reformers tried their level best to improve women's conditions within the boundary of the religion to which they belong, resulted in development of framing of personal laws in the later period. As the Indian constitution upheld equality, amidst the opposition, the Hindu Law connected with Marriage, divorce, Maintenance, adoption was passed in the year 1955, due to pressure from the women's organization and women

activists. These laws were enacted and it covered people belonging to other Religions i.e., Jains, Buddhists and Sikhs. The personal law passed in the pre-independent India, that is the Christian marriage and Divorce Act in 1869, Parsi marriage and Divorce Act in 1936, and Muslim marriage desolution Act in 1939 has been continued till date. With a very little changes made.

The Shabanu case led women's movement to fight for uniform civil code, resulting in women's organization and women's movement to campaign for bringing about changes in the personal laws through the uniform civil code. Shabanu a fifty three year old Muslim woman, who was divorced by her husband, after forty years, got petitioned for maintenance from her ex-husband under Section 125 under the Criminal Procedure Code.

According to Muslim personal law, she would only have been entitled to maintenance for the period of date i.e., three months after the divorce in the month of April in 1985. The Supreme Court held that she was entitled to maintenance under section 125. Although it was not the first time that court had made such an order, it led to enormous cry, court had held that, allowing this maintenance, would not violate the Muslim law. The court further called for the enactment of uniform civil code.

Conservation forces within the Muslim community immediately responded with rage that their religion was in danger and that the Supreme court had encroached on the Authority of Muslim Theology and that no one had permission to interpret Quran and within the Muslim community, many suspected that the judgment was intending to undermine the Islam law in accordance to the Hindu needs. Soon

the parliament session introduced a bill to save Muslim personal law. The women's movement along with progressive Muslim organization campaigned against the bill. Many Hindu organizations also campaigned vigorously against the bill, which in its view was simply another example for Congress Government eyewash for the Muslim rights.

The Government initially supported the Supreme Courts decision reversed its position and supported the Muslim women's protection of Marriage and Divorce Act in 1987, which promoted that section 125 of the Criminal procedure Code (C.P.C.) does not apply to divorced Muslim women.

The Shabanu controversy case reunited women on the debate over the uniform civil code. The women's organization and the women's movement, which has been demanding for the uniform civil code, since the time of independence, intensified their campaigns.

Feminist activists pushed forward the adoption of an exclusively non-sexist secular code. Feminist efforts to challenge the oppression of women within the family boundary was appropriated and transformed to support the communist discourse of the Hindu rights ¹.

The data about women facing this problem available in the records of the organization is presented in the below table :

¹ Subversive sites by Rathna Kapoor Brinda Cosman, of Sage Publications, Page No.55 to 62.

TABLE 14

REGISTERED CASES OF DIVORCE :

YEAR	NUMBER OF CASES	PERCENTAGE
1978-1982	-	-
1983-1987	-	-
1988-1992	-	-
1993-1997	10	77%
1998-2002	3	23%
TOTAL	13	

Although Hindu Marriage and Divorce Act was passed in the year 1955 women face lot of problems with regards to seeking divorce as the conditions laid down by law for seeking divorce is different for women which is based on religion. It can be started that thus there is urgent need to bring uniform civil court, which would help this problem, which is connected, with personal laws.

Despite the efforts of feminist activist and women's organization to distinguish their position within the boundaries of popular discourse. The position regarding this matter (divorce) has remained the same, connected with uniform civil code. However women's organization are rendering their help and support for distressed women with regard to providing basic necessities of life, legal assistance and so on.

RAPE:

A few months after the campaigning against dowry related crimes, the agitation against rape started with camps against rape. Police records themselves show that the number of rapes by the

Government servants in rural and tribal areas exceed one a day. This figure vastly understates actual number of such rapes for it does not cover incidents of mass rapes by the police i.e., rapes of groups of women by group of policemen. Generally as a redressal to sub all turn movement for redress in rural areas. Even in individual or gang rape, the figures cannot cover un-reported incidents, which are likely to be atleast as numerous as reported once.

When the new feminist groups (women's organization) were formed in the late 1970's. They were already familiar with the categories of police and landlord rapes for both especially the former had been addressed by the Moist Movement. More over the issue of police rape achieved, new significance in 1978. Just as feminist groups were in the process of forming new groups (women's organizations). In 1979 there were women demonstrations against incidence of police, landlords and employers for rape in many parts of the country campaigns against these incidents, however remained isolated with each other until 1980, when an open letter by four senior lawyer was against a judgement in the case of police rape in Maharashtra, sparked of by a campaign by feminist groups known as the "Mathura Rape Case". The open letter was in protest at Supreme Court, acceptance of this argument by the policemen.

The campaign against the rape marked a new stage in the development of feminism in India. The networks that had began to form from 1978 to 1979 were now consolidated, expanded and used to co-ordinate Feminist finding this letter in the left wing journal, main stream of Bombay feminist groups, Forum Against Rape {F.A.R} decided in February 1980 to campaign for re-opening of the case and wrote to feminist groups across the country to propose that

demonstrations to be held on International Women's Day is on 8th March to demand a re-trial in effect. This was the first time that the feminist group co-ordinated a national campaign. Women groups in several cities responded to the F.A.R letter and organized demonstration on 8th March, demanding re-trial of Mathura Case. The implementation of the relevant section of I.P.C and changes in the rape law ¹.

Mean while protest against police rape were reported from all over the country including the state of Karnataka. Some of which were organised by feminist agitation. As against the dowry protest. The first protest against rape sparked off, a series of protest by neighbourhood and trade union based group in different parts of the country.

Within few months of agitation, the Government introduced a bill debasing the categories of custodial rape and specifying mandatory punishment of ten years of imprisonment in camera trials, the class over which the controversy rose was the burden of proof law which said that a women's proof if did go with the accused with the time and place. She alleged that if she had been forced upon her, then accused would be assumed guilty until he could prove other wife.

Immediately there aroused the cry that this violated the legal principles that a man was innocent until proved guilty. However the records of the organizations has registered cases of women, who were victims of rape, which has been presented in the table below.

¹ Contemporary Indian women's Movement, RadhaKumar, Sage Publications, Pg No.354.

TABLE 15
REGISTERED CASES OF RAPE

YEAR	NUMBER OF CASES	PERCENTAGE
1978-1982	-	-
1983-1987	1	10 %
1988-1992	2	20 %
1993-1997	5	50 %
1998-2002	2	20 %
TOTAL	10	

Although rape has been made illegal under Section 175 of Indian Penal Code IPC, we can come across cases registered in the organization. Although the number of cases appears to be less in the table the rate of this harassment faced by women is more due to the stigma attached with the problem by the society resulting in many cases going unreported.

The above table indicates the number of cases registered related to the problem of rape.

It can be stated that the number of cases registered under this problem falls below short of the number of cases that would have taken place due to various reasons like the Supreme Court judgement was a staggering set back for the feminist movement (women's organization) which in 1980 has appeared to have at least partially sight its point that character and conduct should be deemed relevant. Feminist reacted with a storm of protest. The National Front Government responded promptly with the rape law. This time concerning the Rule of evidence but the key question of implementing

and the interpretation of the law reform remain open. Along with it causes like the nature of the issue, the kind of social sanction accorded to rape and the problem of acquiring medical evidence to prove it in a country where only the big cities or technically appropriate to provide such evidence constitute formidable obstacles resulting in number of cases getting registered in the women's organizations less, and if registered finding it difficult to get proper solution (Judgement, Rehabilitation etc).

CHEATING, DESERTION:

Two other problems more commonly faced by distressed women, which one can come across registered in the records of the women's organization, chosen for the analysis for the present study are cheating and desertion. One major difference which can be stated about these two problems are the problem of cheating is more faced by young girls and unmarried women (spinsters) while the problem of desertion is more faced by married woman.

CHEATING :

As marriage is given at most importance in women's life, there is lot of hush and gush for attainment of this goal. Due to lack of proper enquiry by the parents, relatives or by women themselves about the bridegroom and also due to the various other reasons like person himself being a fraud etc. women and young girls are cheated in two different ways. Firstly by marrying the women and taking away the kind or cash of the women or from brides family members. Secondly where young girls are promised of marriage and on the day of marriage are found missing or the girls being kidnapped or

abducted for various purposes, liking selling of girls asking for ransom amount etc. In the below table, figures about the above-mentioned categories of problems is presented.

TABLE 16
REGISTERED CASES OF CHEATING

YEAR	NUMBER OF CASES	PERCENTAGE
1978-1982	-	-
1983-1987	1	20 %
1988-1992	3	60 %
1993-1997	1	20 %
1998-2002	-	-
TOTAL	5	

The problems faced by women appears to less in the table although the number of cases of women facing this harassment is more due to persons involved in it are found to be missing. It is also due to social stigma that many women even do not come forward to register the case. However under Section 420 Criminal Procedure Code (CPC) cases can be registered.

The above table provides information relating to cheating problem in the respective years.

DESERTION:

It is the problem faced by married women irrespective of the age of women. Suddenly women are made shelterless and the whole foundation on which the family life existed for any number of years or time is totally shaken. Here women are denied of any support, though

she should have out in equal efforts in building the family. Causes found by the husband to desert his wife varies from simple suspicion to having of any illegitimate affair. Women are either thrown out of the home or in many cases found that husbands themselves have left the home without informing the women. The below table gives us a picture about this issue.

Although problems, cheating and desertion are considered as crime under criminal law which is punishable. Yet we can come across less number of cases registered in the organization. Though one can come across many women facing these problems in the society due to reasons like. In these cases women are made to suffer than the persons who would have committed the crime and it is also considered as private matters, which should be between the four walls of the family. As the social stigma attached with these problems is strong, women even hesitate to discuss about it. As it is the dominated patriarchal family system, which is governing the society. Men who are the cause for the problem easily escape both social responsibility and punishment.

However it can be stated that these problems have not been able to gain much attention as other problems discussed above in the chapter by the women's organization and the society. Although the women's organization have been working to find some solution for these problems.

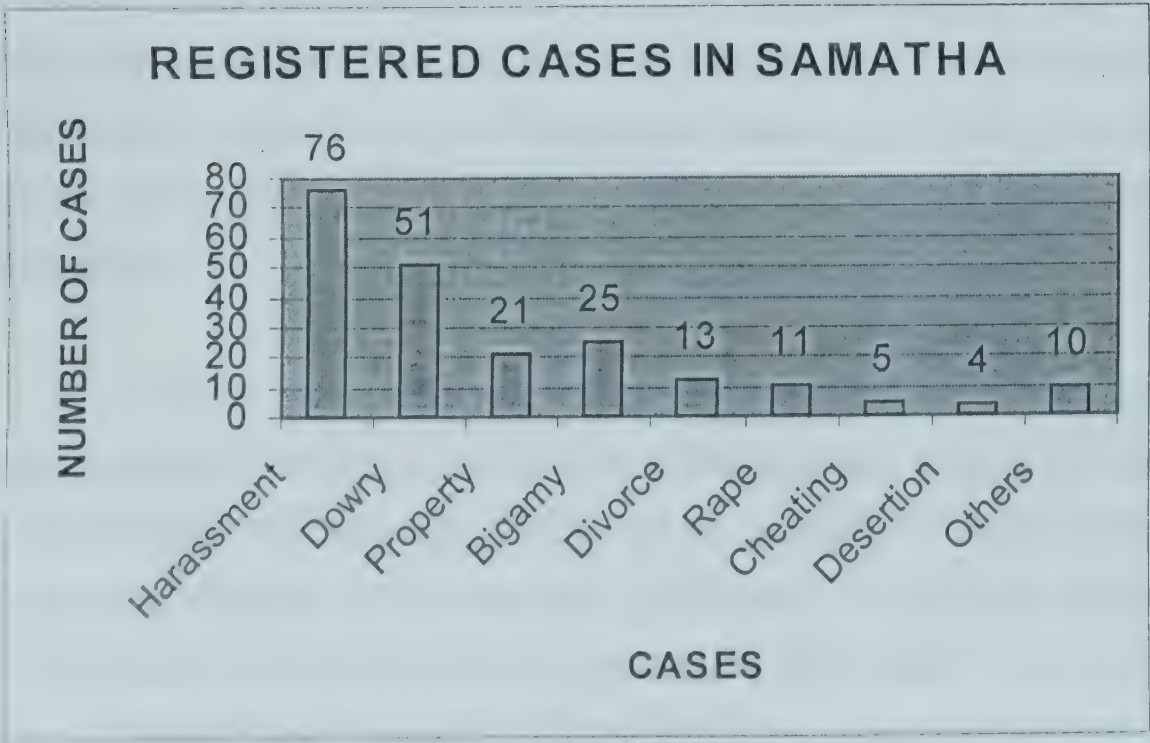
The various kinds of problems - women issues faced by distressed women, along with the number of cases registered under each problem found in the records of the women's organizations has been presented in the below table.

TABLE 17
REGISTERED CASES OF DESSERTION

YEAR	NUMBER OF CASES	PERCENTAGE
1978-1982	-	-
1983-1987	-	-
1988-1992	-	-
1993-1997	1	25 %
1998-2002	3	75 %
TOTAL	4	

The above table represents cases of desertion. The number of cases registered appears to be less in the table as persons involved in these cases are normally found missing and also due to missing of a law which makes it a crime. It is also due to social stigma normally they are not disclosed by women as it is considered as private matter. Under Hindu Marriage and Divorce Act 1955 cases can be registered.

GRAPH 1



The figures in the above graph upholds that women suffer more problems due to harassment and suffering due to problem from desertion is less when compared with other problems. However it can be stated that women suffer from problems mentioned above every day in one form or the other. Due to various reasons like the law has failed to have a strong grip on the persons who hold power or authority and are closed to it (male) in the society. Another factor is loop holes which can be found in the law itself along with defects which shall help persons to twist the law itself suiting to their requirements. One of the major draw backs is non-existence of law with regards to various problems faced by women resulting in set back for even registering the cases. Even more difficult and complicated matter that one can come across while trying to solve women issues is that these problems even cross the boundaries and limitations of the law. The form of problem is visible and in many a cases invisible, which makes the problems, faced by women complicated. However both women's organization and women's movement have been campaigning for bringing about new legislations with the aspiration that the legislations would yield the expected result and the required support. This lobbying of women's movement has been successful to some extent only. Thus women's organization began to support distressed women by opening shelter homes and providing other basic necessity along with providing legal assistance.

They also started created awareness amongst the public about women issue. They have also gained some progress in their struggle in eliminating the violence meted out to women to some extent. Continuous struggle by the women's organization and by the Indians by the women's movement has provided both distressed women and the movement itself resistance power and momentum to carryout its

activities against attacks from religion, dominant patriarchal system, family, tradition, culture, conservative ideologies, gender oppression and so on. However it can be stated that women's organization and women's movement have to cover a long distance which is ahead for which developing contact with women's organizations as early as possible, creating of awareness, elimination of social practices etc., is very much necessary which would lead to bring about equality between sexes resulting in social change for which the women's organizations have been contributing their level best and as their number is less, it is just like a drop of water in the huge ocean.

CHAPTER – VI

CASE STUDIES OF INDIVIDUALS

In this chapter an attempt has been made to analyze case studies. Micro analytical method which is used in the study is also implemented in this chapter, where four individual case studies are selected from the records of the women's organizations "Samatha Vedike" which has been chosen for the present study.

The analysis is also based on the matter (information) of the case studies of an organization "Samatha Vedike". In-depth study of the organization data of which is presented where micro analysis has been used. The stand point theory that the case studies of an organization and that of individual cases in this chapter would help to analyze the present study.

The case studies are also tried to be analyzed on the data provided in the chapter women and women organization where information about the factors which help distress women to develop contact with women organization and also those factors which prevent or become obstacles in developing contact with women organization which play a major role in finding some solution for the problems faced by the distressed women. The information which is based on the records of the organization is chosen for the study. The analysis of the case studies is also based on the data of the previous chapter women organization and women issue wherein information about women issues which were tried to be tackled by women's organizations after the year 1975 (Women's International Year followed by the decade). Based on the records which

were the issues connected with women which were tried to be solved by the organization "Samatha Vedike" chosen for analysis in the present study.

The analysis in this chapter would further help to probe into the matter which would help in finding solution for the problem and as to how far women's organizations has been able to reach out to the distressed women (grass root level). What are the methods adopted to find solution for the problems faced by distressed women and as to what are the suggestions given by the women organization for different problems faced by women. It would also help to find out as to where the actual problem lies and what factors contribute either to success of or the failure of the registered cases.

The four case studies chosen for analysis belongs to these problems namely divorce, dowry harassment and rape. The first two cases (solved cases) where solution has been able to be found and where both the distressed women themselves and the women organization are happy about, which belongs to problems namely divorce and dowry harassment while the third and fourth case studies belongs to women facing problems connected with dowry and rape where women's organizations and women themselves are able to solve to some extent only.

FIRST CASE STUDY: SAVITHRI – (Successful to great extent):

Savithri was 20 year old married woman born in Mysore had studied upto 10th standard. Police rescued her while she was attempting to commit suicide in Vishweshwariah Channel. The police immediately

brought Savithri to the organization registered her case at Samatha Vedike.

She was badly treated and was thrown out of her home by her husband and Father-in-law on the same day after 2 years of her marriage. The In-laws and the husband stated that the marriage was illegal though their love marriage was performed in Arya Samaj and was also registered. The certificate of which Savitri had. At this point when enquired about her married life she said that her life was like the proverb women as an angel in the house. She stated that she did not even know from where the money came to run the house. On that day she was badly beaten up, verbally abused both by her husband and Father-in-law when she resisted to move out of the home. She was literally thrown out of the house. She said that there should be no more Sitas in this world. Women should not become self-angels for which they receive training from the family and the society as soon as they are born.

Counseling was the first step taken by Samatha members in this case where the husband and the father in law was tried to be convinced as this would help to find some solution for the problem but they refused to accept Savithri back and re-stated that there marriage was illegal. Samatha organized a protest rally in the university where the father in law had occupied a good post. 200 and odd women condemned the injustice done to Savithri. The members of Samatha were also successful in stopping the second marriage, which was secretly arranged with the main intention of accepting dowry. The Samatha members were able to stop the marriage through meeting the bride's side where they were able to convince them.

Arrangement was made for shelter and other basic necessity of life and along with legal assistance. With the help of police department, Savithri was able to find a placement as a Reporter in the police Department. She was also able to get maintenance and divorce through the court and is now independent and leading her life successfully. She feels successful because she is able to manage all her work independently and is no more dependent for her needs on others and was also able to come out of the crisis.

She also proudly said that the job had not only to fulfill her requirements but also helped to create her identity in the society. She also felt that it was the best place where she could exhibit her skills and talent. The organization is happy about her, as they were about to fulfill Savithri's needs and escorting her as a role model for many others who approached the organizations during the time of distress.

Savithri's case can be stated as solved to great extent, as she was able to come out of the problem. As our society is patriarchally dominated yet one can come across problems faced by women, as they are single women. Savithri is an advanced woman, which was felt after closely observing her. She said women should stand on their own feet and should inculcate in them the qualities of strength and courage, which shall help them to rise to the occasion.

SECOND CASE STUDY: GAYATHRI

Gayathri, a 22 year old married women who belonged to upper middle class family of Madavanahalli near Mysore and who had studied

upto 12th standard had contacted the organization herself through a letter. In the letter she had stated she was severely tortured for dowry and had also given the date requesting Samatha Vedike for rescuing her.

With the help of the written document (letter) first the case was registered in the organization and in the police station of the village. Gayathri was rescued from her in laws home with great difficulty as her in laws were rich and even had political background.

Answering to the question as to what made her take such a step (posting the letter for the organization) and as to how she came to know about the organization, She said, that she faced a lot of conflict about her parents and other family members as to what would happen to them if she returned back. She also thought like as most women think that their role is a second place in the family. But the treatment meted out to her was so bad. She was ex communicated with not only from other members in the home but also with the outsiders and her parents. She said that today she was alive because she had studied up to some extent and had heard about the organizations activities during her college days.

Gayathri's statement that she would no more wish to stay in laws home and would wish to lead an independent life without becoming a burden to anybody helped the organization to rescue her she was helped by Samatha where along with legal assistance counseling service was also provided for her. As parents and other relatives were not allowed even to talk with her, nothing much was being able to be done by parents and friends regarding the dowry harassment faced by her where she was given food once in a day in separate containers. Now she is residing in

her parent's home where she continued her studies and has taken up a job. In the court the case was successful which has boosted her morale.

Gayathri said a women must be educated and employed she should be sincere with regards to job and should be straightforward. Only then her carrier would be bright she strongly felt if only both a man and a woman are gainfully employed and are capable of understanding each other and respect each other there could be peace in the society. She feels happy as she has been able to come out of the dowry harassment where she had even chances of loosing her life the organization is also happy about her as they were successful in winning the case for which they had worked a long time.

The case has been successful to a great extent as she was able to come out of the problem but she has yet a long way to cross as the society mostly blames the women in such cases. Change with regards to women issues is occurring in the society slowly. Awareness amongst the public shall help to speeden up this process that is the change that shall be for the betterment of not only for women but to the society.

THIRD CASE STUDY : SUMANGALA - CASES SOLVED TO SOME EXTENT:

Sumangala's case was solved to some extent. Sumangala who was 21 years old and belonged to middle class family in Mysore had studied up to 12th standard. She was reported to have committed suicide in her husband's home. The news of which was reported in the newspaper thru which information was able to gathered by the organization about the case. It was the public who bought to the Samatha

Vedike. The case was first registered in the organization and then reported in the police station of the area in the city of Mysore. The cremation had taken place within 1hrs time and even before reporting it to the police.

The neighbours were sought for help, which helped the organization to further gather information about death of Sumangala, which had occurred due to dowry harassment. During time of investigation it was stated by the neighbours that there were no specific reasons for atrocities on women and once life is not in ones hands and that one should take step to protect ones life. It was also stated Sumangala was badly beaten up many a times and verbally abused.

Police investigation was carried out and the postmortem report stated that it was murder where she had been pushed from the first floor and was also burnt, during her death it was reported that she was a pregnant women, the matter of which was not disclosed by her husband who was a Government Employee or by her In-laws. Based on the post mortem report the husband was imprisoned. However he managed to come out of the jail on bail.

As Sumangala did not have support from her father as he had passed away and the marriage was conducted by her uncle and other relatives not much support was received for gathering the required evidence for the case by the organization resulting in the case becoming a failure where the judgment went in favour of Sumangala's husband Rame Gowda. Due to lack of required document (evidence)

As this issue was debated by the organization on March 8th - Women's Day in the year 1998 which helped to create awareness about dowry harassment and the need to amend the law. This also helped to give a clear picture about Sumangala's case amongst the public yet the case can be stated that it was successful to some extent only. The organization feels that more awareness should be created amongst the public about evidence, which plays a major role in such cases, and if the case was reported earlier a women's life could have been saved which was a murder for money (dowry harassment)

As patriarchal dominated society socialized women not to disclose family matters and to compromise with the situations resulting in women not disclosing her problems with others be it friends or relatives which would result in the organizations or persons supporting the cases finding difficult in collecting the evidence as dowry harassment would have been committed in the husband home where all the measures would be taken to wipe out all the evidences.

It can be stated that with regards to women and law that the law is accurate but it is not utilized properly which shall help distress women and the organization to reach the goal empowerment. Due to various reasons like finding loopholes in the laws etc. women should first be provided with education then be left to decide about their future. Women should not barter away their life in return with the hope of having the promise of a better married life.

FOURTH CASE STUDY : RADHA :

Radha, a 19 year old girl who belonged to a middle class family had come to Mysore as she had got admission for Engineering. She had planned to stay in the hostel. Her hostel mates helped her to approach the organization, during the time of crisis. The members of Samatha immediately along with registering the case in the organization sought police assistance.

As Radha came from a village located in the North part of Karnataka (Krishnapura), she hired an auto from the Railway station and instructed the Auto driver to take her to the hostel. She could not depend upon the public transport, since it was early morning. Radha was landed up in a boy's hostel of a different college purposely by the auto driver resulting in she being gang raped.

Due to the follow up of the case in the police station and providing all necessary proof by Samatha Vedike, five culprits were caught. Out of them two managed to escape. Many others like the Principal and other authorities of the College and the hostel, where the guilty were studying and residing rendered all possible help to punish the convicts. Counseling was continued along with other necessary support, which was provided to Radha, resulting in her fast recovery from the shock, which had occurred due to the incidents.

The case has resulted in finding solution to some extent only, despite the efforts of the organization in this direction. When enquired Radha, it was ascertained that she was not totally happy, because despite their efforts, two culprits managed to escape. As problems connected with women like rape, involves social stigma, distress women have to face lot of difficulty, even after passing a long time after the

occurrence of the incident. The women's organization as well as Radha felt happy as the organization and other, whose supported her did what best, they could have done to her in the time of her crisis. However it can be stated that, creating awareness about these problems and to bring about attitudinal changes in the society, which shall help to lessen the problems faced by the distressed women.

When one can come across women coming up in all the fields, be it carrying out research or taking up challenging jobs, which involves lot of physical actions like police, real estate agents etc., Yet one can come across increase in number of rape cases, with the cases of sexual harassment, molestation etc., which results in having a setback with regards to women's empowerment to some extent. Education, which does not mould a character, is absolutely worthless. More efforts should be made to bring about the changes in the society with regards to women issues faced by the Women.

Women's problems like divorce, maintenance, dowry harassment, desertion and so on, are connected more with marriage related issues which has received support from parents and from society to some extent at least which helps distressed women to come out of the problems within short span of time and with less support from the organization side. When compared with other problems which would help for empowerment of distress women also help the cases to become solved cases.

Even with regards to the viewing (perspective) of these problems society has little consideration towards women suffering from these problems and efforts is also made by the society to solve them. However to make the case totally successful with the guidance and support of

women organization and the society, the confidence and decision of the distressed women herself also matters to a great extent, that is from the state of distress to empowerment.

Women are held responsible for the problem in which they are situated which has led to distressness. Adding to these, are factors like lack of support from the family, relatives and public at large and mainly mistakes committed by Men. As the society is dominated by patriarchic system women organization along with other institutions which are working for proper enforcement and functioning of law find it difficult either to trace or punish culprits as they are protected and have many chances of escaping the punishment. However many other factors like creating awareness amongst the public and trying to bring about social changes with regards to the matters connected with problems like cheating, rape, kidnapping is yet to be done which would help distressed women to become empowered and to make the cases become solved cases for which women organization has been working tirelessly without the help of distress women herself (decision to become empowered) and the society at large.

The achievement of this target has become tough because as one can come across absence of law for various problems faced by distressed women which has prevented them even from registering the case to the police station or courts which are meant for protecting the rights. The terms used like successful, solved in relation with the case studies of women in this chapter has its own limitations. As what are thought as to solve the problems faced by women (solution) would lead them another problem. As women are caught in the multiple layer of problem and structure created by patriarchal society until efforts are made

to change the whole system (society) by women's organizations, distress women and the society itself. These solutions turn out to become another problem and can never be considered as concrete solutions, which would empower distressed women.

CHAPTER - VII

CONCLUSION

The discrimination against women and its deep rootedness is felt in many subtle ways throughout the world. The discrimination based on the sex is the most widespread and is found prevailing in many cultures. More shocking aspect of this discrimination is that it is believed to be absolutely normal. Women also find that in any culture or society, women are not treated on par with men and the relationship between men and women has been that of total subordination, be it psychologically, socially and economically.

The tension arising from such situations has driven women to distressness and it is evident from the above analysis women's organizations are the prime pace setters for empowerment of distressed women, to overcome social problems and cultural barriers or any issues connected with women. A developing country like ours requires efficient and able services of women's organizations that would help to speeden up the process of development, not only in the State but also of the Nation, as women consists merely half of the total population. The major objective of the present study is whether women's organizations of the state of Karnataka are following the same pattern of women's organizations working at national level.

It is evident from the above analysis that it is the same that the women's organizations are unitedly fighting for women's causes, for example campaigning or organizing protest rallies against injustice done

to women. They are networking and are carrying out the work of seeking justice. With regards to objective of studying the growth of women's organizations of Karnataka and about the working pattern adopted by these women's organizations for empowerment of distressed women. The state of Karnataka has been divided into twenty seven districts at present, before emerging as a State and after the attainment of Independence, one can come across functioning of women's organizations in all divisions from the early part of twentieth century itself and these women's organizations are carrying out their activities till date along with women's organizations which have been started in the State in the later period.

Be it a non-Government organizations, voluntary organizations and various other bodies and institutions working for empowerment of distressed women, the number of women's organization is too huge along with the activities in which they have involved themselves is also magnificent. Only few examples have been presented with regards to women's organizations. Before nineteenth century and earlier to eighteenth century, it was not presented as there was lack of proper data and if available, it was full of controversies.

The exact figures about women's organizations working in the state is not available due to various reasons like many women's organizations do not register themselves as various problems is found in connection with procedures involved in registration and so on. Most women's organizations that were started after the year 1975 (Women's International Year) almost work in the same pattern. One voluntary women's organization named Samatha Vedike of Mysore is chosen and submitted for analysis. It is also done so, because the present study has

concentrated upon the women's organizations, which were, started after the year 1975 (Women's International Year) followed by the decade.

The above mentioned subject matter though appears to be the limitation of the study, it has been done so, with the belief that the action undertaken during the specific period of time by a women's organization especially for this purpose (Samatha VEDIKE, Mysore) would provide the result that has been presented in the previous chapters of the present study.

It can be stated that information about few women's organizations from the selected districts like Kolar, Chitradurga, Bijapur etc with regards to their activities connected with the area of women issues like shelter, education, providing training, involved economic activities, counseling law were presented. With regards to the activities involved by women's organizations for empowerment of distressed women the above mentioned major fields, was not being able to be covered in the present study as the area is too vast. This study had also intended to analyse whether the women's organizations have been making changes in their activities suiting to the needs of distressed women, and the changes occurring in the society from past a century and a half.

It can be stated from the above analysis, made from the learning of languages, serving of tea, handling of women issues which are considered as private matters like wife battering, rape, bigamy etc. Women's organizations have been making appropriate changes suiting to the needs of distressed women. They have also been making changes suiting to the time and the changes that have taken place in the society.

Women's organizations have implemented various programmes during different stages that has undergone. The another major objective of the study like lobbying for passing of legislations, submitting memorandums to the Government and to bring about changes with regards to issues connected with women, making appeals to the Government, carrying out protest rallies, street plays, exhibitions and so on. Women's organizations are trying their level best to reach out to distressed women's who are in need of the services rendered by them. New women's organizations have adopted new methods for empowerment of distressed women, like most of the earlier women's organizations had concentrated on one or two women issues whereas the new ones have attempted to provide help on a range of interrelated issues. The earlier Women's organizations has social welfare ideologies, whereas the new ones are exclusively feminist and have put forth the feminist concept of sisterhood into practice and these concepts are based on traditionally expected structures of women. The names of the Women's organization equalized have most elusive notions of sisterhood in specifically Indian context. They also re-interpreted traditional concept of girl friend like "Saheli" Sakhikendra and so on.

Attempts were also made through using appropriate symbols of women power through interpreting epics, myths and folk tales and unearthing historical fallacies of Women resistance in India. However the main effort was to create awareness about traditional form of the Women's sub-ordination from birth to puberty, marriage, maternity, work old age and death. In the later period, the emphasis changed to some extent like sources of women strength was seen rather than simply suffering, then consisted of identifying image of warriors used as battle

cry for later days women and to appreciate the re-cast Kali the all powerful mother Goddess in the feminist mould.

The interest in tradition lead some feminist to re-interpret images, while the other feminist were more interested in defining the ways in which ordinary women used the space traditionally accorded to them to negotiate with their husband, families and community.

The working pattern of women's organizations in Karnataka is different from other organizations working in different parts of the country. As the state was divided into many bits and pieces which was spread in various parts belonging to different states like Andhra Pradesh, Kerala, and Maharashtra. The women's organizations belonging to North Karnataka and South Karnataka are more involved in social activities connected with emancipation of distressed women. Women's organization in the south part of the state like Bangalore, Mysore are more involved in the activities like social work, imparting education and learning of the languages like Hindi, English or involving themselves in the cultural activities or campaigning against injustice done to the women carrying out protest rallies, co-operative banks etc.,

The ideology of the Indian women that is meek, submissive, self sacrificing along with the various ideologies added during the national movement and even before that has lead to her down fall. Added to this is the portrayal of women in the media where these ideologies are highlighted, which have great impact on the minds. This would help the dominant patriarchal systems to further strengthen its hold on women. This would also help in women's organizations finding problems to find solutions for women issues, as they are complicated. What is taught as

solutions might become a problem. For example in the case of bigamy if justice is provided by the women's organizations for the first wife through providing legal assistance, counseling and other support required, would result in injustice or leading the second wife (women) who would also be equally be suffering from the same problem.

The question as to whether the real action can be taken by the women's organizations and institutions involved in protecting and implementing law to punish them (men) which would result in decline of the crime committed on women. However it can be stated that based on the above analysis done in the present study that women's organizations are trying their level best and have been involved in these activities from one hundred and fifty years. To speeden up the process of empowerment of distressed women few more action could be undertaken by women's organizations like to bring about social change with regards to distressed women seeking shelter in the women's organizations, more efforts should be put both by women's organizations as well as by the society on the person who escape their responsibilities resulting in women leading to distressness. In the field of education women are made puppets and still continue to be shaped and molded based on the dictates of the dominant patriarchal system. Serious efforts should be made to bring about changes in this direction.

As modern world demands the requirement of new skills, technology and training qualifications like handling computer, modern machineries should be provided for women. More efforts should be made in lessening down the procedures in lending loans, procedures involved in exports and so on. Efforts should also be made in giving practical suggestions and viewing women's problems from women's perspective in

counseling. With regards to law it should be made accessible to women and proper enforcement should be made which would help for the empowerment of distressed women. In this direction efforts are being made by the women's organizations. The urgent need of the hour is that distressed women should be able to have free access to all the facilities extended by the organizations that is merging in the needs of distressed women and fulfillment of the expectations by the programmes implemented by the women's organizations.

The strong determination of the members and their dedicated work in the direction of work in establishing a society based on equality has enabled Samatha Vedike, the women's organization chosen for analysis in the present study to carry on its activities for 25 years amidst hurdles and opposition, the organization has received the support not only from other women's organizations, police but also by the public.

Based on the records of the women's organization few major obstacles, that prevents or delays in developing contact with women's organizations and few factors, that helps in developing the contacts with the women's organizations like the religion, which has become one the major obstacle should be tackled. Education, which can be used as a weapon for women's emancipation, is used for creating partial awareness, which is helping the dominant sex, i.e. men, instead of helping women, they should be changed completely. As one can come across number of women's organizations run by the women belonging to the middle class, should be extended to both the classes that is the rich and the poor that should help for total empowerment of women.

Employment or economic self reliance when brought out in the true sense would only help for emancipation of women for which the awareness is necessary, more efforts should be made in this direction. As most of the women's organizations working in the urban areas, efforts should be made to reach out to the grass route level. The efforts mentioned above is being made by women's organizations for speedening of the process that would help for empowerment of distressed women.

The empowerment of distressed women is possible only after she is able to overcome these obstacles and is able to contact the women's organizations. Thus the efforts should also be made by the distressed women, women's organizations and the society to overcome these barriers.

Women suffer from various problems every day in one form or the other which is related to the problem of harassment. The records of the organizations has upheld the fact that women suffer more from the problems like harassment, dowry, bigamy, divorce, cheating, desertion and so on. Various reasons like law has failed to have a strong hold on the society, or the non-existence of the law for the various problems faced by women etc. as most of these problems even cross the boundary limits of law, they are complicated, hence efforts should be made to solve these problems wholly, as these problems are interlinked. The women's organizations have started working in this direction.

As few problems connected with marriage, dowry, bigamy etc receive support from family, public and society at large and for problems like rape, cheating and so on, distressed women do not receive any

support. Women's organization amongst public should create awareness about these problems. Efforts should be made to bring about total change in the society itself i.e. free from the patriarchal domination, which would speeden up the process of women's empowerment, the process of which is being carried out. The efforts of the distressed women and society at large are required.

As per the Crime Bureau report, when compared with the statistics of violence meted out with women, the problems connected with the harassments mentioned above in the study, the statistics shows that the women in the state of Karnataka suffers less due to these problems, then that when compared with other states in the Country. But however it can be stated that, when compared with other problems faced by the distressed women in the state, there has been an increase with the problems relating to dowry harassment at a very alarming rate. This is when compared with the Crime Bureau report of the past five years.

One can attribute to this credit to various factors like higher literacy rate amongst women, increase in the health care services, increase in the employment opportunities etc., and one major factor is the contribution of the women's organization in this direction. In the present situation, although it might appear that the women's movement has lost its vigour and has been passive and has been institutionalized and even with regards to the women's organization, that they have lost their strength. It appears that they have early come to a standstill point simultaneously one can come across, Non-Governmental organizations, moving in the opposite direction, that is against the Government itself (ideology) but if one observes carefully, one can find women's organizations cropping up at the grass root level, that have already started contributing for the

empowerment of the distressed women, through uniting women and forming Mahila sanghas or Mahila mandals and helping them to reap the benefits of various programmes designed for them only. Importance of the present study entitles the Role of women's organizations for empowerment of distressed women in Karnataka.

RECOMMENDATIONS :

Some of the recommendations, which would help the speeden up the process of empowerment of the distressed women by women's organizations, are stated below.

- I. Simplification of the rules, laid down by the Government during the process of registrations of the women's organizations has to be done.
- II. Identity cards (I.D's) could be provided to the persons connected with the women's organizations, as it would help to solve many problems faced by them, when rendering help to the distressed women.
- III. With matters relating to the legal systems, it can be stated that women's organizations should be provided with the right of handling the cases of distressed women and to put an end to the hindrances faced by them and the distressed women while seeking justice.
- IV. Simplifying of the rules and regulations involved with the Banks, while providing loans to women and the women's organizations

is necessary, as lot of problems is faced by distressed women in this process, which makes women not coming forward to become entrepreneurs (economically empowered) due to this problem.

- V. Necessity of providing free land or land at subsidised rate and also providing the necessary financial support for the construction of building of women's organization by the Government is felt, as most of the women's organizations have been working without any infrastructure which is one of the major cause preventing distressed women in developing contact at the earliest.
- VI. Necessity to provide subsidy by the Government for various articles required by the women's organizations for carrying out the day-to-day activities used by the distressed women is required, that shall help to provide basic necessities for the distressed women. Ex:- Solar heaters, cooking boilers, cots, small machineries etc.,
- VII. As lot of money is spent by the persons connected with the women's organizations, while rescuing women in distress, these members could be provided with free passes, that shall help them to utilize the same for other welfare activities.
- VIII. As modern means of communication plays a major role in developing contact, both with distressed women and women's organizations, the Government could provide reduction of amount with regards to the bills, which is made use by the

women's organization in this direction. Ex:- Telephone, internet etc.,

- IX. Reduction in tax, customs duty can be done for those products produced by distressed women in the women's organization that shall help them to attain the goal, which is empowerment.
- X. Sensitising, developing good co-ordination with various Governmental departments, passing of the required legislations and implementing it with regards to women issues and women's organizations would help in solving the problems quickly. It may be noted that lot of time is being wasted, involved in the procedures which are complex, both by distressed women and women's organizations.

To bring about any changes for the betterment of the society, a movement is required and this in turn required participation. Good participation of both, women's organization and the Government are very much necessary. This it can be stated that, if these recommendations mentioned above could be implemented, it would help for strengthening the women's organization which are playing a key role for empowerment of distressed women in Karnataka.

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ROLE OF WOMEN'S ORGANIZATIONS FOR EMPOWERMENT OF DISTRESSED WOMEN IN KARNATAKA

QUESTIONNAIRE

I. PERSONAL DETAILS :

1. NAME :
2. PLACE : Rural / Urban
a. Village b. Town c. District
3. AGE :
a. 18-30 b. 30-60 c. 60 & above
4. EDUCATION :
a. 10th Standard b. 2nd P.U.C. c. Diploma Courses
d. Degree e. Masters Degree & above.
5. RELIGION :
a. Hindu b. Christian c. Muslim
6. INCOME :
a. Dependent b. Independent
7. EMPLOYMENT :
a. Number of years of service
b. Transferee
c. Relationship with superior & Subordinate

II. MARITAL STATUS OF DISTRESSED WOMEN :

1. Marital Status :
 - a. Married
 - b. Unmarried.
2. Nature of Marriage :
 - a. Arranged Marriage
 - b. Love Marriage
3. Status and Class occupation of the Husband
4. Relationship with family members – Husband & Inlaws :
 - a. Bad
 - b. Satisfactory
 - c. Good.
 - d. Very Good.

III. INTERACTION WITH WOMEN'S ORGANIZATIONS :

1. Problems :
 - a. Harassment
 - b. Dowry
 - c. Issue relating to property rights
 - d. Bigamy
 - e. Divorce
 - f. Rape
 - g. Cheating & Desertion
2. Time consumed by distressed women
 - a. Days
 - b. Months
 - c. Years
3. The factors helping distressed women to develop contact with Women's organizations.
4. Times spent with the organization after registering the case :
 - a. Days
 - b. Months
 - c. Years.

5. Solution sought by the organization
a. Satisfactory b. Good c. Best d. Non-satisfactory

**IV. THE QUESTIONS RELATED WITH WOMEN'S ORGANISATIONS,
ITS EMBERS, ACTIVITIES ETC.,**

1. Name of the Organization :
2. Address :
3. Year of establishment :
4. Non-Government Organization :
5. Voluntary Women's Organization :
6. Objectives :
7. Programmes & activities of the Organization :
8. Staff :
9. Governing Body :
10. Administration :
11. Bylaws and Guidelines :

12. Financial Support :
13. Number of members :
14. Rules of membership :
15. Procedures followed for admitting and discharging distressed women from the organization.
16. Future Plans :

IV. OPINION OF WOMEN'S ORGANIZATION ABOUT CASES :

1. How do the distressed Women approach the organization?
2. How do public come forward to help?
3. What are the experiences that women's organization come across while dealing with police, court and others ?
4. After the problems being solved by the women's organization, do the women wish to have contact with the organization, if yes, in what way?

LIST OF WOMEN ORGANISATIONS OF MYSORE DISTRICT

The list of women organizations of Mysore District was collected from Karnataka State Woman's Development Corporation, K.S.W.D.C. It contains information about the names of women's organizations, place and the activities carried out by these women organizations in Mysore district.

Sl. No.	Name of the Organisation	Activities
1	Jyothi Mahila Samaja, Baare, Periyapatna	Tailoring & Kasuthi Training
2	Kitturamma Mahila Samaja, Kitturu, Periyapatna	Tailoring & Kasuthi Training
3	Chaitra Mahila Samaj, Periyapatna	Tailoring & Kasuthi Training
4	Indira Mahila Samaj, Bylukuppe, Periyapatna	Tailoring & Kasuthi Training
5	Divyadarshini Mahila Samaj, Abbalathi, Periyapatna	Tailoring & Kasuthi Training
6	Sri Bhavani Mahila Samaja, Chittenahalli	Tailoring & Kasuthi Training
7	Parvathi Mahila Samaj, Anawal, Periyapatna	Tailoring & Kasuthi Training
8	Jai Jagadamba Mahila Samaj, Dodda Kamaravalli, Periyapatna	Tailoring & Kasuthi Training
9	Maithri Mahila Samaj, Kote, Periyapatna	Tailoring & Kasuthi Training
10	Saraswathi Mahila Samaj, Sathyagala, Periyapatna	Tailoring & Kasuthi Training
11	Chaitra Mahila Samaj, Periyapatna	Tailoring & Kasuthi Training
12	Sri Lakshmi Devi Mahila Samaj, Thirmalapura, Periyapatna	Tailoring & Kasuthi Training
13	Divyadarshini Mahila Samaj, Abbalathi, Periyapatna	Tailoring & Kasuthi Training
14	Indira Mahila Samaja, Alaganahalli, Periyapatna	Tailoring & Kasuthi Training
15	Fathima Mahila Samaj, Alaganahalli, Periyapatna	Tailoring & Kasuthi Training
16	Bireshwari Mahila Samaj, Ittagnahalli, Periyapatna	Tailoring & Kasuthi Training
17	Maithri Mahila Samaja, Periyapatna	Tailoring & Kasuthi Training
18	Ambika Mahila Samaja, Koppa	Tailoring & Kasuthi Training
19	Parvathi Mahila Samaja, Sangarashettalli	Tailoring & Kasuthi Training
20	Saraswathi Mahila Samaja, Doddabellalu	Tailoring & Kasuthi Training
21	Girija Mahila Samaja, Attigodu	Tailoring & Kasuthi Training
22	Parvathi Mahila Samaja, Bhuvanahalli	Tailoring & Kasuthi Training
23	Vidya Mahila Samaja, Kothavalli	Tailoring & Kasuthi Training
24	Kathyayini Mahila Samaja, Chapparadahalli	Tailoring & Kasuthi Training
25	Shanthi Mahila Samaja, Hitnahebbagilu	Tailoring & Kasuthi Training
26	Manikamma Mahila Samaj, Muddanahalli	Tailoring & Kasuthi Training
27	Girija Mahila Samaja, Tammadahalli	Tailoring & Kasuthi Training
28	Sharada Mahila Samaja, Echuru	Tailoring & Kasuthi Training
29	Mahila Samaja, Habbaturu	Tailoring & Kasuthi Training
30	Vishalakshi Mahila Samaja, Kendegalu	Tailoring & Kasuthi Training
31	Seetha Mahila Samaj, Lingapur, Periyapatna	Tailoring & Kasuthi Training
32	Jayanthi Mahila Samaj, Alanahalli, Periyapatna	Tailoring & Kasuthi Training
33	Indira Mahila Samaja, Nandinathapura, Periyapatna	Tailoring & Kasuthi Training
34	Sharada Mahila Samaja, Periyapatna	Tailoring & Kasuthi Training
35	Jyothi Mahila Samaja, Periyapatna	Tailoring & Kasuthi Training
36	Kasturiba Mahila Samaj, Periyapatna	Tailoring & Kasuthi Training
37	Saraswathi Mahila Samaja, Periyapatna	Tailoring & Kasuthi Training
38	Saraswathi Mahila Samaja, Hadamaru, Periyapatna	Tailoring & Kasuthi Training
39	Lakshmi Mahila Samaja, Gorahalli, Periyapatna	Tailoring & Kasuthi Training
40	Shanthala Mahila Samaj, Dunaganakere, Periyapatna	Tailoring & Kasuthi Training
41	Akkamahadevi Mahila Samaja, Anglare, Periyapatna	Tailoring & Kasuthi Training
42	Lakshmi Mahila Samaja, Chikkare, Periyapatna	Tailoring & Kasuthi Training
43	Shanthi Mahila Samaja, Pandithahalli	Tailoring & Kasuthi Training

44	Deepa Samsthe, Saraswathipuram	Tailoring Training, Hand & Machine Embroidery Training
45	Nachanahalli Mahila Multipurpose Co-op Society, Nachanahallipalya	Tailoring Training, Hand & Machine Embroidery Training Training
46	Sharada Mahila Multipurpose Co-op Sangha, Saraswathipuram	Tailoring Training, Hand & Machine Embroidery Training
47	Prathidhwani Samsthe, J.P.Nagar	Tailoring Training, Hand & Machine Embroidery Training
48	Kitturamma Mahila Samaj, Kittur, Piriapatna	Tailoring & Kasuthi Training
49	Akkamahadevi Mahila Samaj, Ravandhuru, Piriapatna	Tailoring & Kasuthi Training
50	Sharada Mahila Samaja, Kampalapura, Piriapatna	Tailoring & Kasuthi Training
51	Bramarambha Mahila Samaj, Bettadathunga, Piriapatna	Tailoring & Kasuthi Training
52	Chetan Mahila Samaja, Kanimalapur, Piriapatna	Tailoring & Kasuthi Training
53	Lakshmi Mahila Mandal, Piriapatna	Tailoring & Kasuthi Training
54	Girijamba Mahila Samaja, Piriapatna	Tailoring & Kasuthi Training
55	Bhuvaneshwari Mahila Samaj, Bilikere	Tailoring Classes & Kasuthi
56	Karunya Mahila Samaja, Kombalu	Tailoring Classes & Kasuthi
57	Sharada Mahila Samaja, Bilikere	Tailoring Classes & Kasuthi
58	Akka Mahadevi Mahila Samaja, Bannikuppe	Tailoring Classes & Kasuthi
59	Rajarajeshwari Mahila Samaja, ChauthiKatte	Tailoring Classes & Kasuthi
60	Akkamahadevi Mahila Samaj, Koimature	Tailoring Classes & Kasuthi
61	Kasturba Mahila Samaj, Bijiganahalli	Tailoring Classes & Kasuthi
62	Mysore Mahila Multipurpose Co-op Sangha, Chamaraja, Double Road	Tailoring Training, Beautician Training
63	Mysore Taluk Multipurpose Co-op Sangha, Kuvempunagar	Tailoring Training
64	Karuna Mahila Samsthe, S.R.Agrahara	Tailoring Training
65	Dalitha Sene, Ashokapuram	Screen Printing
66	Priyadarshini Mahila Samaj, Nachanahallipalya	Training in Leather Printing
67	Pattadamma Mahila Samaj, Bayanahalli	Tailoring Classes & Kasuthi
68	Mahila Abhivruddhi Sangha, Hunasuru	Tailoring Classes & Kasuthi
69	Maruthi Mahila Samaj, Hosakote	Tailoring Classes & Kasuthi
70	Meera Mahila Samaj, Maragowdanahalli	Tailoring Classes & Kasuthi
71	Chandraprabha Mahila Samaj, Rathnagiri	Tailoring Classes & Kasuthi
72	Banawasi Mahila Samaj, Dasanapura	Tailoring Classes & Kasuthi
73	Lakshmi Mahila Samaj, Sanjeevinagar	Tailoring Classes & Kasuthi
74	Sharada Mahila Samaj, Kulkanike	Tailoring Classes & Kasuthi
75	Maha Mahila Samaj, Hunasur	Tailoring Classes & Kasuthi
76	Annapoorneshwari Mahila Mandali, Yemmekoppalu	Tailoring Classes & Kasuthi
77	Dhanalakshmi Mahila Samaj, Dharmapura	Tailoring Classes & Kasuthi
78	Shanthi Mahila Samaj, Kattikoppalu	Tailoring Classes & Kasuthi
79	Parvathamma Mahila Samaj, Hosakote	Tailoring Classes & Kasuthi
80	Geetha Mahila Mandali, K.R.Nagar	
81	Sri Ramdas Mahila Mandali, Srirampura	
82	Vidya Mahila Mandali, Narayanapura	
83	Sharada Mahila Mandali, Haraballikoppalu	
84	Jagadamba Mahila Mandali, Gandhamahalli	
85	Kavitha Mahila Mandali, Arjunahalli	
86	Akkamahadevi Mahila Mandali, Chunchunakatte	

87	Sri Sharada Mahila Mandali, Hosa Agrahara	
88	Kasturba Mahila Samaja, Hundimola	Tailoring Classes & Kasuthi
89	Bharath Mahila Samaj, Kattimalalwadi	Tailoring Classes & Kasuthi
90	Parvathi Mahila Samaj, Benkipura	Tailoring Classes & Kasuthi
91	Bhagavathi Mahila Samaj, Huliyaalu	Tailoring Classes & Kasuthi
92	Lakshmi Mahila Samaj	Tailoring Classes & Kasuthi
93	Jagadamba Mahila Mandali, Sorahalli	
94	Bharathi Mahila Mandali, Suthuru	
95	Jyothi Mahila Mandali, Horaluvadi	
96	CSP Mahila Mandali, Hadya	
97	Manonmani Mahila Mandali, Hullakalli	
98	Veerdevapura Mahila Mandali	
99	Gayathri Mahila Mandali, Hampapura	
100	Sri Lakshminarayana Mahila Mandali, Tiptur	
101	Vanitha Mahila Mandali, Kanuganahalli	
102	Girija Mahila Mandali, Hebbalu	
103	Vagdevi Mahila Mandali, Hosuru	
104	Gayathri Mahila Mandali, Hadya	
105	Sneha Mahila Mandali, Saligrama	
106	Mahaleshwari Mahila Mandal, Gopalpura	Handicrafts
107	Kaladarshini Mahila Mandal, Natalu	Handicrafts
108	Lakshmidevi Mahila Mandal, Somanathapura	Handicrafts
109	Jhansirani Mahila Mandal Vijapur	Handicrafts
110	Shanthi Mahila Mandal, Kukkavalli	Handicrafts
111	Bramarambha Mahila Mandal	Handicrafts
112	Ambha Mahila Mandali, Hura	Tailoring Training
113	Kamala Mahila Mandali, Dundinahalli	Tailoring Training
114	Triveni Mahila Mandali, Tagadur	Tailoring Training
115	Saraswathi Mahila Mandali, Tandavapura	Tailoring Training
116	Bharathi Mahila Mandali, Belur	Tailoring Training
117	Saraswathi Mahila Mandali, Basavanapura	Tailoring Training
118	Parvathi Mahila Mandali, Devarasanahalli	
119	Jyothi Mahila Mandala, T. Narasipur	Tailoring, Food Preparation Training
120	Kasturiba Mahila Mandala, Yachenahalli	Tailoring, Food Preparation Training
121	Kittur Rani Chennamma Mahila Mandal, Bollapura	Tailoring, Food Preparation Training
122	Basaveshwari Mahila Mandala, Chikanahalli	Tailoring, Food Preparation Training
123	Sarvamangala Mahila Mandala, Senapathihalli	Tailoring, Food Preparation Training
124	Durgadevi Mahila Mandala, Ukkalagere	Tailoring, Food Preparation Training
125	Ambedkar Mahila Mandala, Sulagenuru	Tailoring, Food Preparation Training
126	Sri Lakshmi Mahila Mandala, Goravanahalli	Tailoring, Food Preparation Training
127	Mahadeshwara Mahila Mandala, M.K. Halli	Tailoring, Food Preparation Training
128	Sri Lakshmidevi Mahila Mandala, Sri Rangarajapura	Tailoring, Food Preparation Training
129	Mahila Mandala, Narayanapura	Tailoring, Food Preparation Training

130	Sharadamma Mahila Mandala, Kallipur	Tailoring, Food Preparation Training
131	Parvathi Mahila Mandala, Rangasamudra	Tailoring, Food Preparation Training
132	Jagadamba Mahila Mandala, Yechanahalli	Tailoring, Food Preparation Training
133	Sujatha Mahila Mandala, Ranganathapura	Tailoring, Food Preparation Training
134	Sri Lakshmid devi Mahila Mandala, Bommanayakalli	Tailoring, Food Preparation Training
135	Indiragandhi Mahila Mandala, Kerohatti	Tailoring, Food Preparation Training
136	Jhansirani Mahila Mandala, Keralli	Handicrafts
137	Lakshmi Mahila Mandala, Maradipura	Handicrafts
138	Akkamahadevi Mahila Mandala, Kaggalipura	Handicrafts
139	Saraswathi Mahila Mandala, Kunkanahalli	Handicrafts
140	Thibbadevi Mahila Mandal, Hiriur	Handicrafts
141	Manchamma Mahila Mandal, Attahalli	Handicrafts
142	Sri Shanthi Mahila Mandal, Doddamalgoodu	Handicrafts
143	Sri Lakshmid devi Mahila Mandal, Emmege	Handicrafts
144	Kasturba Mahila Mandal, Kuruboru	Handicrafts
145	Buchamma Mahila Mandal, Konnuru	Tailoring, Food Preparation Training
146	Honnamma Mahila Mandala, Kenchanakoppalu	Tailoring, Food Preparation Training
147	Manemasthamma Mahila Mandal, Kaimboru	Tailoring, Food Preparation Training
148	Akkamahadevi Mahila Mandala, Narakyatanalli	Tailoring, Food Preparation Training
149	Sharada Mahila Mandala, Yeraganahalli	Tailoring, Food Preparation Training
150	Parvathi Mahila Mandala, Kakanuru	Tailoring, Food Preparation Training
151	Hucchammataye Mahila Mandal, Chikkanahundi	Tailoring, Food Preparation Training
152	Jyothi Mahila Mandala, Chikkuru	Tailoring, Food Preparation Training
153	Manjunatha Mahila Mandal, Chamanahalli	Tailoring, Food Preparation Training
154	Maheshwari Mahila Mandal, Turaganuru	Tailoring, Food Preparation Training
155	Sri Vanitha Mahila Mandal, Byranapura	Tailoring, Food Preparation Training
156	Sri Akkamahadevi Mahila Mandal, Konannur	Tailoring, Food Preparation Training
157	Bhagirathamma Mahila Mandala, T.Narasipur	Tailoring, Food Preparation Training
158	Sri Vijayalakshmi Mahila Mandal, Modapura	Tailoring, Food Preparation Training
159	Renuka Devi Mahila Mandal, Vaddarakoppalu	Tailoring, Food Preparation Training
160	Sri Mallikarjun Mahila Mandal, Modigalli	Tailoring, Food Preparation Training
161	Indiragandhi Mahila Mandala, Moogurukosalli	Tailoring, Food Preparation Training

162	Sri Ramambika Mahila Mandal, Kottegala	Tailoring, Food Preparation Training
163	Sri Akkamahadevi Mahila Mandal, Moodrahalli	Tailoring, Food Preparation Training
164	Akkanabalaga, Bilegerehundi	Tailoring, Food Preparation Training
165	Sri Chamundeshwari Mahila Mandal, Muthathi	Tailoring, Food Preparation Training
166	Sharada Mahila Mandala, Aravatti,Koppalu	Tailoring, Food Preparation Training
167	Sri Lakshmi Mahila Mandala, Bannallihundi	Tailoring, Food Preparation Training
168	Jyothi Mahila Mandala, Chowhalli	Tailoring, Food Preparation Training
169	Kittur Rani Chennamma Mahila Mandala, Bokkapura	Tailoring, Food Preparation Training
170	Sharadamma Mahila Mandala, Heggahalli	Tailoring, Food Preparation Training
171	Sri Patalamma Devi Mahila Mandali, Sehalli	Tailoring Programme
172	Durgamba Mahila Mandali, Kenchanakoppalu	Tailoring Programme
173	Jagadambe Mahila Mandal, Yedatore	Tailoring, Food Preparation Training Tailoring Programme
174	Mallikarjuna Mahila Mandal, Doddabagilu	Tailoring Tailoring, Food Preparation Training Programme
175	Parvathi Mahila Mandala, Nadipura	Tailoring, Food Preparation Training
176	Annapoorna Mahila Mandal, Ketupura	Tailoring, Food Preparation Training
177	Seetha Mahila Mandal, Alagoru	Tailoring, Food Preparation Training
178	Mahila Mandala, Basavanahalli	Tailoring, Food Preparation Training
179	Mahila Mandala, Kiraganuru	Tailoring, Food Preparation Training
180	Kamala Mahila Mandala, Madeene	Tailoring, Food Preparation Training
181	Mahila Mandal, Tumbare	Tailoring, Food Preparation Training
182	Kaveri Mahila Mandala, Nillasoge	Tailoring, Food Preparation Training
183	Sri Sharad Mahila Mandal, G.K.Grama	Tailoring Programme
184	Mahila Mandali, Gargeshwar	Tailoring Programme
185	Rukmini Mahila Mandali, Kodagalli	Tailoring Programme
186	Sri Sharada Seva Mahila Samaj, Bannur	Tailoring Programme
187	Sri Devi Mahila Mandali, S.K.P Agrahara	Tailoring Programme
188	Mahila Mandala, Talakadu	Tailoring Programme
189	Mahila Mandala, S.Doddapura	Tailoring Programme
190	Sri Gururaya Mahila Mandal, Moogoru	Tailoring Programme
191	Mahila Mandala, Kareyur	Tailoring Programme
192	Mahila Mandala, Hanuvatti	Tailoring Programme
193	Honnadevi Mahila Mandali, Benakanahalli	Tailoring Programme
194	Honnadevi Mahila Mandali, Kalesosale	Tailoring Programme
195	Parvathi Mahila Mandali, Koradahalli	Tailoring Programme

LIST OF WOMEN'S ORGANIZATIONS PROVIDING SHELTER AND COUNSELING

A. LIST OF SHELTER HOMES

A RESOURCE DIRECTORY – SUPPORT SERVICES TO COUNTER ‘
VIOLENCE AGAINST WOMEN’ IN KARNATAKA BY NATIONAL
INSTITUTE OF ADVANCED STUDIES (NIAS)

Sl. No.	Name of the Organization	Activities
A	BANGALORE DISTRICT – URBAN	
1.	Abala Ashraya Sangha, Bangalore	Shelter provision, Rehabilitation, Counseling, Legal Aid etc.,
2.	Ambika Seva Ashram, Bangalore	Shelter, Counseling, Rehabilitation, Follow-up with the police, Legal Aid etc.,
3.	Chaitanya, Bangalore	Shelter provision, Short stay for women in distress.
4.	Janodaya, Bangalore	Shelter, Short stay for women in distress, Rehabilitation, Counseling
5.	Sumangali Seva Ashrama, Bangalore	Shelter, Counseling, Rehabilitation Medical care, Followup with the police
B	BELGAUM DISTRICT	
1.	Bharatiya Adim Jati Sangh, Belgaum	Shelter, Short stay home
2.	State Home for Women, Belgaum	Shelter Home for women in distress
3.	Vimochana Devadasi Punarvasathi Sangha, Belgaum	Shelter, Rehabilitation of Devadasis, Awareness, Medical Aid
4.	Women Welfare Society, Hukkeri, Belgaum	Shelter, short stay home
5.	Women Welfare Society, Shahapur, Belgaum	Shelter, short stay home, Counseling, Rehabilitation, Legal Aid, Medical Care.
C	DAKSHINA KANNADA DISTRICT	
1.	Abhaya Ashraya, Mangalore.	Shelter for deserted destitute and distressed women.
2.	Dr.G.S.Vridhashrama, Mangalore	Shelter for destitute women.

D.	DHARWAD	
1.	Dr.Steiner's Education and Welfare Society, Dharwad.	Shelter, Counseling, legal aid, Medical Aid, Short stay.
E.	KOLAR	
1.	Pastoral Sociology Institute, Kolar	Shelter, Short Stay home Awareness, Medical Aid.
D.	KOPPAL	
1.	Mahila Samakhya Block Office,Koppal	Shelter, Counseling, Legal literacy, Rehabilitation
2.	Olekar Education and Welfare Society, Koppal.	Shelter, Counseling, Rehabilitation
E.	MANDYA	
1.	River Valley Organization for Rural Development, Mandya.	Shelter, Counseling, Legal Aid, Medical guidance.
2.	Samanvaya Sevashrama, Mandya.	Temporary Shelter, Rehabilitation
F.	MYSORE	
1.	Shakti Dhama, Mysore	Shelter, Short stay home, Vocational Training.
2.	Stree Seva Niketana, Mysore	Shelter, Short stay home for women in distress.
G.	SHIMOGA	
1.	Nirmala Seva Kendra, Shimoga	Shelter, Short stay home, Counseling, Rehabilitation, Medical Care, Legal Aid.
2.	Svikara Kendra, Shimoga	Shelter, Counseling, Follow up with Police, Medical Care, Rehabilitation.

B. LIST OF COUNSELING CENTRES

A RESOURCE DIRECTORY – SUPPORT SERVICES TO COUNTER 'VIOLENCE AGAINST WOMEN' IN KARNATAKA BY NATIONAL INSTITUTE OF ADVANCED STUDIES (NIAS)

Sl. No.	Name of the Organisation	Activities
A	BANGALORE DISTRICT – URBAN	
1.	Abala Ashraya Sangha, Bangalore	Counseling, Legal Aid, Shelter home facility
2.	Ambika Seva Ashram, Bangalore	Counseling and follow up with police
3.	Bhavasara Kshatriya Mahila Mandal, Bangalore	Counseling, Legal Aid, Medical care.
4.	Janavadi Mahila Sanghatane, Bangalore.	Counseling and follow up with police
5.	Janodaya, Bangalore.	Counseling and follow up with police
B	BELGAUM DISTRICT	
1	Ashraya, Belgaum.	Counseling, Followup with the police, Legal Aid.
2.	Mahila Kalyana Samsthe, Belgaum.	Counseling, legal aid and shelter.
3.	Rural Welfare Trust, Raji Family Counseling center, Belgaum.	Counseling and follow-up with the police.
4.	Sampoorna-Family Counseling center, Belgaum.	Counseling and follow-up with the police.
5.	Women Welfare Societies	Counseling, Shelter Short-Stay home for women, Rehabilitation etc.,.
C	DHARWAD DISTRICT.	
1.	India Development Centre (IDS), Dharwad.	Counseling and empowering women through SHG's
2.	Karnataka Integrated Development Sertives, Dharwad	Counseling, Follow-up with police and Legal Aid.
3.	Renuka Mahila Mandali, Dharwad.	Counseling and Follow-up with the police.
4.	SLIG's Family Counseling Centre, Gadag, Dharwad District.	Counseling, Follow-up with police and Legal Aid.
5.	Shivashakthi Women Multiple Society, Dharwad.	Counseling, Follow-up with police, Legal Aid and Medical care.

D	KODAGU DISTRICT	
1.	Jyothi Mahila Samaja, Kodagu	Counseling, Follow-up with police.
2.	Kaveri Mahila Samaja, Kodagu	Counseling, Follow-up with police.
3.	Kote Mahila Vividhaddesha Sahakara Samaja, Kodagu	Counseling, Follow-up with police.
4.	Kodagu Organisation for Rural Development, Kodagu.	Counseling, Follow-up with police.
5.	B.S.Saraswathi Madikeri Soujanya Swasahaya Sangha, Kodagu	Counseling, Follow-up with police and Rehabilitation through economic activities.
E	MANDYA DISTRICT.	
1.	M.O.B Rm 20, District Hospital, Mandya	Counseling, Follow-up with police.
2.	River Valley Organization for Rural Development, Mandya	Counseling, Legal Aid, Medical guidance, shelter-home
3.	Sangama Family Counseling Centre, Mandya	Counseling, Follow-up with police.
4.	Spandana Mahila Sanghatane, Mandya	Counseling, Follow-up with police, Legal Aid and Medical care.
5.	Vikasa Grameena Abhivridhi Samsthe, Mandya.	Counseling, legal-Aid, Medical guidance.

CRIME AGAINST WOMEN
for the years 1988 to 2003

SL.	Heads of crimes	1998	1999	2000	2001	2002	2003
1	Rape (Sec.376 IPC)						
	1.1 Custodial Rape	0	0	0	0	0	0
	1.2 Gang Rape	14	10	6	12	8	9
	1.3 Other cases of rape	219	291	275	281	284	312
	Total Rape	233	301	281	293	292	321
2	Outraging modesty (Molestation)	1340	1501	1568	1665	1648	1585
3	Kidnapping & Abduction of women						
	3.1 For Prostitution	7	10	2	3	3	2
	3.2 for other purposes	350	386	334	272	362	256
	Total (K & A of Women)	357	396	336	275	365	258
4	Insulting modesty (Eve-teasing)	139	147	76	81	100	84
5	Murder for Dowry - by burning	22	10	15	13	18	10
6	Murder for Dowry - by other means	20	31	34	16	27	26
7	Murder for other reasons	326	334	395	387	376	349
8	Attempt to commit murder for dowry by burning	4	10	5	11	13	5
9	Attempt to commit murder for dowry by other means	8	9	13	8	19	25
10	Attempt to commit murder for other reasons	19	16	38	40	30	44
11	Dowry death - by burning	45	61	46	35	36	32
12	Dowry death - by other means	155	156	167	185	197	162
13	Attempt to commit suicide for dowry by burning	1	0	4	9	11	0
14	Attempt to commit suicide for dowry by other means	4	3	3	4	2	0
15	Cruelty by husband or relatives of husband	1501	1560	1688	1755	1826	1704
16	Abetment of suicide	185	198	234	207	198	232
17	Importing of girls (upto 21 years)	0	0	0	0	0	0
18	Sati Prevention Act	0	0	0	0	0	0
19	Immoral Traffic (Prevention) Act	1403	1226	1337	1356	1388	1361
20	Indecent Representation of Women (Prohibition) Act 1986	0	0	0	0	0	0
21	Other crimes against women	407	494	601	406	443	360
	Total (Crime against Women)	6169	6453	6841	6746	6989	6558

JUDGEMENT COPY

It is the judgement copy of a registered case of sexual harassment, which was registered in the Women's organization "Samatha Vedike" Mysore. Based on the lodging of the complaint by the owners of the house in which Mrs.Nanjamma was working as a maid, that she had stolen a pair of golden bangles, which was found in the owner's home by themselves due to misplacement. Smt.Nanjamma was badly harassed at police station, when attempts were made for sexual harassment by the police, she tried to commit suicide through jumping from the balcony of the police station. She was admitted to the hospital and was left without providing any further help. The result of the case filed in the court through "Samatha Vedike" is as follows :

ORDER

Petitioners are complaining about the police excesses in the case on hand. The first petitioner is an organization and the second petitioner is an aggrieved person. The second petitioner is claiming compensation in the case on-hand.

2. It is stated in the petition that the second petitioner was working as a maidservant in the house of the third respondent. She was taken to police station by a man police constable on 4-5-1992 at about 10 a.m. for interrogation. She was not told the nature of complaint. She was not allowed to contact her husband. She was accused in vulgar language and was asked to state as to what did she lift from the house of the third respondent. She was made to sit alone in the upstairs of the police station till 7 p.m. Thereafter she was subjected to intense questioning by the police. Thereafter she came to know that the third respondent has lodged a false complaint against the petitioner in the matter of theft of Rs.60,000.00 and some gold jewels. Her innocence was not accepted. She was tortured by pressing her fingernail. She was threatened of stripping naked and gang rape by the police. No woman police was kept with her. Apprehending gang rape, she urinated and requested the police to allow her to go to the toilet. Apprehending police torture and gang rape, she jumped from the second floor of the police station building and was grievously injured. She was admitted by the police in K.R. Hospital with serious injuries and fractures. She was in-patient from 4-6-1993 to 6-6-1993. She was again admitted to hospital from 2-11-1993 to 17-11-1993. She was earning about Rs.1,400.00 per month from working as a maidservant. Her case was taken up before the Commissioner of Police, Mysore and Lokayukta. The National human Rights Commission was also approached by the petitioner. With these facts petitioner is complaining about the various provisions of law including Article 21. She is seeking for compensation on the facts of this case.

3. Notice was issued to the respondents. They have entered appearance and have filed their statement of objections. They say in the objection statement that on 4-5-1993, one Vijaya Kumar lodged a complaint with the Saraswathipuram Police Station, stating that he suspected the hand of his maid servant Smt.Nanjama (petitioner No.2) in the matter of theft of Mangalasutra and other jewels and cash in all amounting to Rs.55,000.00 and requested to take necessary action to recover the same. A case was registered and the CPI "C" Division took up investigation of the case. The circle Inspector secured Smt.Nanjamma through WHC 88 CJ Kantha and other staff member and she was questioned. At about 7.30 p.m. Sri. Ramakrishna, reporter of "Mahanandi" came to the office of the CPI to collect the details of the news items regarding Veerappan. Smt.Nanjamma was asked to sit outside the room after the press reporter left the CPI's Office, the CPI was attending the routine work in his office room. In the meanwhile, Smt.Nanjamma had gone to toilet and thereafter she jumped out of the police station building.

She was immediately shifted to the hospital. The DCP (Crime and Traffic) Mysore, was asked to conduct a preliminary enquiry and to submit his report. It is stated that on 26-5-1993 the DCP (Crime and Traffic) submitted his report stating that there has been some negligence on the part of the police staff of the Devaraja Police Station. Based on this report an enquiry was ordered against the erring officials. They also refer to the enquiry proceedings. They deny the allegations.

4. This court had directed the respondents to file an additional statement with regard to the result of the enquiry held with regard to the complaint given by the third respondent. The additional statement is filed. In the additional statement it is stated that the investigation is closed in terms of the C-Report.

5. Heard the learned counsel for the parties. Smt.Hemalatha Mahishi, learned counsel states that petitioner No.2 is the aggrieved person and therefore the matter could be heard. She took me through the pleadings to contend that the facts of the case would reveal violation of all laws of the country. According to her dignity and price of the woman was at stake in the police station. She says that compensation of Rs.3.00 Lakhs would be reasonable in the case on hand. Per contra, learned Government Pleader contends that the petitioner alone is responsible for this incident. She has tried to jump out of the police station building resulting in the present situation.

6. Admitted facts reveal that the second petitioner was brought to police station for investigation. In the affidavit filed by the State on 3-10-2000, they admit that the petitioner was brought for questioning in the station. They also admit of the fall and the subsequent treatment. They further admit of an enquiry and a report in favour of the petitioner. The report reveals of negligence on the part of the police staff. In the case on hand, petitioner has narrated the way in which she was treated by the Police. She has also referred to the pain caused to her by the police by pressing her fingernail by a cutting player. She has further referred to the threat by the police of stripping her naked and gang raping her. In the objection statement filed by the Police, there is not specific denial of these allegation. It is seen that she has jumped from the police station building resulting in the accident. The same is admitted. But for the threat, petitioner would not have taken the extreme step of jumping from the second floor. However it is admitted in terms of the report that there was negligence on the part of the police authorities. In the light of this material, what is clear to me is that the petitioner has proved the cruelty meted out to her in the police station. Police Station is considered to be a safe place where the citizen can go and lodge their complaint. In the event of any complaint the offenders are brought for the purpose of investigation. A place of investigation should not be a place of threat of gang rape. In the case on hand, petitioner has proved her case not only by her statement but also by the subsequent material available on record including the report and the subsequent proceedings against the police officials. Therefore what is clear to me is that the petitioner did suffer injury at the hands of police officials. Material facts also admits of fracture injury and the petitioner being an inpatient in terms of Annexure-B. It is also necessary to see that even the so called complaint filed by the third respondent had ended in C-Report. It is stated that the complainant has closed the business and vacated the premises. Therefore what is clear to be is that the complaint against the petitioner is not true or at any rate has not resulted in any action. The theory of the petitioner escaping from the police station cannot be accepted in the light of the police reports and the subsequent material available on record. This court expressed in the given set of facts, its strong displeasure the way in which the authorities have taken the law into their hands. Police people are to treat people decently during investigation. In a country like ours where there is ignorance and poverty of several persons, police officers are not to take advantage of and make those people suffer contrary to decent living as understood in law.

7. Taking in over all view of the matter, this court cannot but observe that Article 21 – right of decent living with liberty is violated. Life and liberty has been interpreted by courts of law. Courts have ruled that liberty is inclusive of fair treatment.

8 The grant of compensation is considered in a catena of cases by this Court as well as by the Supreme Court. The Supreme Court in the case of Chairman, Railway Board and others Vs.M/S Chandrima Das (JT 2001 SC 426) has ruled as under:

"11 Having regard to what has been stated above, the contention that Smt. Hanuffa Khatoon should have approached the Civil Court for damages and the matter should not have been considered in petition under Article 226 of the Constitution, cannot be accepted. Where public functionaries are involved and the matter relates to the violation of fundamental rights or the enforcement of public duties, the remedy would still be available under the Public Law notwithstanding that a suit could be filed for damages under Private Law."

9. The Supreme Court again in JT 95 (5) SC 237 has ruled as under:

"64. There is, therefore, not much of a difference between the powers of the Court exercised here in this country under Article 32 and 226 and those exercised in England for judicial review. Public Law remedies are available in both the countries and the courts can award damages against public authorities to compensate for the loss or injury caused to the plaintiff/petitioner, provided the case involves, in this country, the violation of fundamental rights by the Government, or other public authorities or that their action was wholly arbitrary or oppressive in violation of Article 14 or in breach of statutory duty and is not a purely private matter directed against a private individual."

10. A learned Single Judge of this Court in ILR 2001 Kar 1626 has also considered with regard to compensation in a detailed manner. This Court awarded compensation of Rs.5,00,000/- to the petitioners and her son and directed the State Government to recover it from the Police Personnel responsible for this custodial death.

11. In these circumstances, I am of the view that the petitioner has to be granted compensation by this Court. Learned counsel for the petitioner has claimed a compensation of Rs.3.00 lakhs at the time of argument. Petitioner is admittedly aged about 48 years. She has suffered fractures. In addition to that she has suffered humiliation at the hands of the police. She was admitted to the hospital and she was an inpatient from 4-5-1993 to 5-5-1993 and she was again hospitalized from 2-11-1993 to 17-11-1993. The charges are also not proved. She has stated in paragraph 3 of the petition that she has suffered permanent disability in her right hand and leg and not able to do any work to earn her livelihood. Taking into consideration all respects of the matter, a compensation of Rs.2.00lakh (Rupees two lakh) in my view would meet the ends of justice. The said compensation is payable by the State Government to the petitioner within four weeks from today. On its failure to pay the amount to the petitioner, she is entitled for 12% interest thereafter. Out of the compensation amount of Rs.2,00,000/-, Rs.1,50,000/- is directed to be deposited in a nationalized bank at Mysore, for a period of 5years with high yielding interest in Fixed Deposit. Petitioner is entitled to withdraw the interest accrued for her maintenance. The balance sum of Rs.50,000/- is payable in cash or by cheque drawn in her favour by the Government in terms of this order.

12. Before concluding let me see as to what action has been taken against those guilty officials. In the affidavit filed in this Court, it is stated that charges against Sri K S Thammaiah, Sri Shivanna and Sri Janardhana Rao, were not proved and only the charges against Smt C J Kantha are proved. The department has exonerated the three officials. In the matter Smt C J Kantha, her annual increment has been postponed by two years. Smt Kantha has filed an appeal and the appellate authority has awarded the punishment of censure. I have seen the order at Annexure-R-5. It gives me an impression that the police officers have not shown the required interest in the matter of arresting this tendency in police stations. Rule of law is the basic foundation of the democracy. Rule of law can survive only with the active assistance of Police. In the case on hand, rule of law is violated by the very authorities. The Higher authorities should have taken much more care to see that law protectors are not to become law breakers. Any law

breaker is to be properly punished to protect law. In these circumstances, I deem it proper to direct the Director General of Police to get hold of the entire records of the Departmental proceedings and have a second look in the light of this order and take remedial action in accordance with law to maintain purity and dignity of police department.

13. This unfortunate incident would not have come to light but for the Samatha Vedike, a progressing women's' organization, taking the matter with interest. They have exposed a good cause. They have taken up this matter not only before the authorities but also before this court. In these circumstances, I deem it proper to award costs to the first petitioner/organization as well. A sum of Rs.5,000/- is payable by the State Government to the first petitioner towards legal expenses.

13.Ordered accordingly.

Sd/-
Judge



ಗ್ರಂಥಾಲಯ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ - ಹಂಪಿ
ವಿದ್ಯಾರಣ್ಯ

ಪರಿಗ್ರಹಣ ಸಂಖ್ಯೆ:

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ವರ್ಗೀಕರಣ ಸಂಖ್ಯೆ:

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ವ್ಯಕ್ತಿಯನ್ನು ಕೊನೆಯಲ್ಲಿ ನಮೂದಿಸಲಾಗಿರುವ ದಿನದಂದು ಅಥವಾ ಅದಕ್ಕೆ ಮುನ್ನ
ಹಿಂದಿರುಗಬೇಕು. ಕಡವಾದ ಪ್ರತಿದಿನಕ್ಕೆ ನಿಯಮಾನುಸಾರ ದಂಡ ಶುಲ್ಕ ವಿಧಿಸಲಾಗುವುದು.

AKSHARA GRANTHALAYA



ACC.NO. 057778

ವರ್ಗೀಕರಣ ಸಂಖ್ಯೆ

ಲೇಖಕ (ರ.ನಂ): SANGEETHA

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